



**THE ROLE OF THE INDIAN ULEMA IN
REFORMATION OF THE MUSLIM SOCIETY
(IN INDIA) 1857 to 1947**

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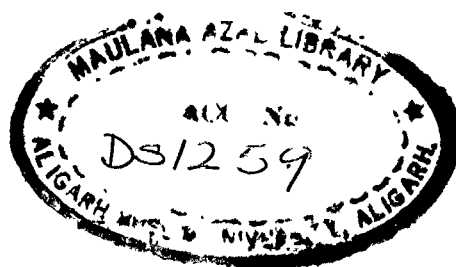
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C O N T E N T S

		<u>Pages</u>
I	Prelace	
	<u>Chapter I</u>	
II	Introduction : Background of the revolt, (1857).	1
	<u>Chapter II</u>	
III	Role of the ulema in the freedom struggle,	14
	Social Reform Movements (1857 to 1947)	22
	<u>Chapter III</u>	
	Some important figures.	
IV	Maulana Fazle Ha us Khairabadi,	26
	Maulana Rahmatullah (Kiranwi),	30
	Azimullah Khan,	35
	Maulana Qasim Nanutawi,	40
	Maulana Jafar Thanasary.	45
	<u>Chapter IV</u>	
V	Darul uloom Deoband,	50
	Mazahir -e-uloom	60
	Madarsa Alia	68
	Madarsa Ahmadiya	75
	Madarsa Imdadia	77
	Darul uloom 'Nadwatul Ulema'	81
	<u>Chapter V</u>	
VI	Emergence of Imarat Shariah	97
VII	Conclusion	108
VIII	Bibilligraphy	111

P R E F A C E

The role of Ulema in the freedom struggle has generally been ignored by the historians and the general public. They are given the impression that the Ulema have been too much engrossed in religious pursuits have nothing to do with freedom struggle which aimed ousting the Britisher from political domination of the country and centre of economy. In fact in Islam there is no separation of politics and religion. A person can not be true religious person if he is not free to practice his religion in public and to preach his religion to other. This was not possible under the British. The Muslims were discriminated against and they were treated with their foreign masters and tried to overthrow the foreign govt. by any means at their disposal. In the mutiny of 1857 they got an opportunity to side with the forces which were arrayed against the British and did the utmost to overthrow the British regime. In the effort they faced great trials and tribulations and ultimately become the target of attack of the British rulers who got a new lease of life after the mutiny of 1857.

The role of ulema is studied in five chapters. They are following:-

The first chapter deals with the back ground of the revolt of 1857. This was a period marked by complete anarchy. The mughal empire was broken into pieces. This was a suitable

ground for the Britisher to take control of the country piece by piece.

From the religious point of view the Muslim were divided into various sects and they adopted the manner and custom of the Hindus and almost lost their religious identity.

This thing was against the spirit of Islam. So the Ulama rose against this tendency and tried to make the Muslim true Muslims. However, the Ulama belonging to various schools held differing views and hence there was no unity among the Muslims however, some ulama who made themselves more acceptable to the Muslim guided all them in their effort to unite the Muslim community.

This was possible only if the British rulers were turned out from India, and the Muslim got religious freedom. In the Mutiny of 1857 the ulama found an opportunity to fulfil their dreams too. They fought the Britishers in those regions where they were well organised and were in a majority. They fought the British courageously but were defeated because of lack of training in warfare.

The second chapter is devoted to the contributions of some leading ulama in the freedom struggle such as Shah Waliullah Shah Abdul Aziz, Haji Imadullah, Maulana Qasim Nanutawi etc. These ulama issued fatwas, making war with the Britisher incumbent on every Muslim. Haji Imadullah and Syed Ahmad Shaheed organised armies and fought the Britisher. They faced

great ordeals in the fight for the freedom of the country.

~~The third chapter~~ deals with some ulema like Maulana Fazle Haque, Maulana Rahmatullah Keranwi, Azimullah Khan, Maulana Qasim Nanutawi of these the most out-standing contribution was of Maulana Rahmatullah. He was appointed the Chief of the army of Kerana region he helped the armies of adjoining region who fought the Britisher but the Mutiny was crushed and Maulana fled to surat and from there to Mecca but his property was confiscated. Azimullah Khan enlisted the cooperation of Marhatha in his fight against the British.

Maulana Nanautawi fought the Britisher from Shamli and Thana Bhawan. He inflicted crushing defeat on the Britisher in the begining but later on the British armies over powered the forces of the Mujahidin.

The fourth chapter deal with the establishment of various institutions of Islamic learning which aimed at instilling the sprit of freedom among the students and at the same time making them true Muslim. These institution were Darul Uloom, Deoband Mazaharul Uloom Shharanpur, Madrasa Aliya Calcutta, Madrasa Imdadia Darbhanga Nadwatul Ulema Lucknow etc.

The fifth chapter is devoted to the emergence of Imarat-e ~~Sharah~~ at Patna. The foundation of the Imarat was in fact the after affect of the repression of the Muslim by British rulers who blamed the Muslims for the mutiny, so they persecuted them of the personal laws of the Muslims as enshrined in the Quran and the Hadith. Thus a movement was initiated which fought for

the retention of the personal laws of the Muslim and at last the Imarat was established which decided in religious matters of Muslim. Its suzerainty was accepted by the Muslimss of Bihar.

Lastly the conclusion gives a brief resume of the outstanding contribution of the Ulema to the freedom struggle and to some conclusions regarding the importance of the contributions of the Ulema to the freedom struggle.

CHAPTER - I

I N T R O D U C T I O N

Background of the Revolt (157)

The Britishers like other European nations came to India for the purpose of trade and commerce. This period was marked by the down fall of the Mughal Empire. The Marathas, Jaths, and Rujhalls, were raising the banner of revolt, causing lawlessness and bloodshed all around the Mughal Provinces and were declaring their independence one by one. These States were weak and at the same time were engaged with their struggle for survival. In short there was complete anarchy in the country. The Britishers, who owned a trading company called "East India Company" took advantage of the situation. They built fortresses and kept armies for the protection of their merchandises from the robbers and thaks who were rampant in different parts of the

country, particularly in Bengal. The Britishers adopted the policy of siding one or the other of the warring states. As the British forces were armed with superior weapons, they generally succeeded in establishing their superiority over them. In this way they established their hold on Bengal and Bihar. Then they directed their attention to Oudh and subjected the ruler of it. They also annihilated the Rohelias. In the South Tipu Sultan gave a tough fight to the Britishers. But ultimately he was killed while fighting. In this way the path was cleared for the establishment of British rule over South India also. Thus in less than a century the Britishers became masters of almost the whole of India. The tactics of the British for the annihilation of Indian Nawabs and Rajas were not liked by the people because the Britishers showed no mercy to their opponents and killed and hanged their opponents in public. So, as to terrorise the people in addition to these political factors, there were other factors such as religious, social and economic which estranged the people and they were waiting for an opportunity to throw out the British from the country and achieve independence. This opportunity came in 1857. Now we will discuss some of the causes for the revolt of 1857, which aimed on the achievement of freedom from the yoke of the Britishers.

(1) Political causes :-

There were several causes which obliged the Indian people to go againsts the Britishers who had come at the helm affairs. Britishers subjugated the Mughal rulers as well as the Indian Princes. The Mughal emperor was subject to indignities which the people did not like because the Mughal emperor was regarded as the symbolic ruler of India and as such was respected by them. The people were against the Britishers because they took over the control of the Indian states and made them merely titular Rajas and Nawabs. These rulers were very kind to the people and always paid attention to the amelioration of the conditions of the poor people. The Britishers on the other hand did not care for the masses as they were interested in amassing wealth by subjugating more and more state and extracting large amount of money from them for the sake of maintaining law and order and running administration of the states.

(2) Religious causes :-

Sir Syed Ahmad Khan in his book Causes of Indian Mutiny says that where ever the British soldiers went the Christian missionaries followed them. They were given freedom to preach christianity among the ignorant Indians. The poor masses ^{were} not only ~~were~~ obliged to accept

their religion but were criticised and ridiculed. On the other side books and pamphlets on christianity were without and pamphlets were distributed. Against the Indian religion and the religious leaders harsh remarks were made. Those who embraced christianity were given preferential treatment in services and in other walks of life. The educational policy of British also aimed at the expansion of European culture and civilization at the cost of Indian culture and civilization. Thus there was simmering discontent against the British.¹

(3) Social causes :

The Britishers attacked Indian Culture, customs and ways of life of the people by compelling them to adopt the European ways of life. The British education drew a wedge between the masses and the classes. The educated people thought themselves superior to the poor people, and cared little for their plight such as poverty, illiteracy, etc. The age old customs and traditions were trampled. Everybody was convinced that the Britishers wanted to destroy their culture and impose European culture on the Indians. The Indians were treated with contempt and they were subjected to brutal savagery for the slightest fault.

1. Syed Ahmad Khan : Causes of Indian Mutiny (Urdu Edition) pp. 105-107.

(4) Economic causes :-

The Britishers exploited the Indian wealth to the full. The Indian indigenous industry was completely destroyed as it could not bear competition from machine made goods, imported from England. Thus thousands of artisans and craftsmen, particularly the cloth industry was adversely affected. The result was that the economic condition worsened, and they were gradually exterminated.

(5) Military causes :-

The majority of the soldiers engaged by the British rulers were Indian, but they were not treated on equal footing with that of Britishers. The Indian soldiers were humiliated by British officers on petty faults and were court-martialled. There was great discontentment among the Indian soldiers. To add fuel to fire the British army introduced new cartridges which allegedly contained greasing made of pig-fat which was opened by the teeth. This enraged the Indian soldiers and they refused to use these cartridges and thought it an attack on their religion. The defaulting soldiers were court-Marshalled and were given exemplary punishment.

Some Important Events :

The mutiny of 1857 originated with the mutiny of Indian soldiers at Meerut because about 85 Indian soldiers, who refused to use the new cartridges mentioned above, were court-martialled and were condemned in public. It was 10th of May when the whole lot of the Indian soldiers mutinied against the British and paralyzed the Government machinery. After inflicting a heavy blow on British rule in Meerut, they went to Delhi and started killing Britishers who came in their way as an obstacle. The Government offices of the Britishers were destroyed. Bahadur Shah real and last ruler of Delhi was declared as their beloved king. On hearing these news of the mutiny the people and the Indian soldiers in different parts of the country particularly Western Uttar Pradesh, Rohailkhand and Gudh also joined hand with them and participated in mutiny. It was in Muzaffarnagar District that the Ulema took active part in the revolt and began to organise the people to go against the Britishers and get back their lost supremacy over them. The facts and figures of their misuse of powers against the Indian masses were supplied by these Ulema. The purity of their character attracted them towards the Ulema and ultimately they became the centre.¹

1. Causes of Indian Mutiny, Sec 1. 9

Social and Religious Conditions :

It was a period of travail and transition when the medieval society was dying and the new modern age was yet to take its place. The period witnessed all the social degeneration which was rampant in such a period. Moral and ethical values were thrown to the winds. Luxuries and wine was essential ingredients of an average noble man's life. These were initiated by his lower counterpart on a smaller scale. The advent of European trading company struck at the very roots of the age as well as the old economic system and values of the country. This created a new mercantile class which occupied a place of honour in the social hierarchy of the country. Wealth and not birth came to be regarded as the criterion of social distinctions. Since interests of the new class were intertwined with dependents on the English people, they acted in accordance with the interests of their foreign benefactors. The religious life of the period was in even more deplorable condition. The growth of Islam in India was largely due to the pioneering efforts of the Sufi Saints. The golden period of their activity was during the 14th and 15th centuries.

Muslim saints traversed the entire country for the propagation of Islam. Their scrupulous and ethical ways of life, their large hearted humanitarianism, their charitable work touched the hearts of local inhabitants. These missionaries were men of vision whose ideal life and sincere services went a long way in increasing the numbers of the adherents of their faith with the passage of time. When ^{they} passed away and sufi orders and monastic institutions came to be established in the name of these Saints. With the grant of charitable donations the centres became ^{less} efficient and their previous missionary zeal and spirit of service were considerably lessened. The inheritors of these monastries dominated the religious life of the average Muslim in the succeeding centuries and particularly in the period with which we are concerned. Some of the teaching of various Sufi orders were responsible for many ideas ultimately degenerated into un-Islamic practices like shirk and bidaat. For example some of the Sufi orders were based on the theory of developing mystical feelings of communion with God and these originated the Pantheistic theories of WAH DATUL WAJOOD: According to such Sufi philosophy union with God could be achieved by journeying on the path of Tangat involving several stages of spiritual guidance. In course of time TARIQAT gained greater

importance than Shariat which is based on the Quran and the Hadith. Another key point in the teaching of the Sufi orders was the principle of discipline----- on the path of knowledge and salvation, which was only possible under the direction of the guide or the Pir. This excessive dependence and reverence to the Pirs was carried to unreasonable extent of ignoring the Quran and the Hadith as the guide of the Muslims. But because the masses were generally illiterate they could hardly benefit from the Quran and the Hadith and depended wholly and solely on the Pirs. As already pointed out that the Pirs introduced many heretical elements in their teachings.

Some of the objectionable views of the so-called Sufis were as follows:-

1. They used blasphemous language in relation to God.
2. One of the orders of the Sufis profounded the doctrine of "WAHDATUL WAJOOD" according to which the great Sufis were in union with God.
3. Some of the Sufis did not believe in fate's pre-destination which is against the injunctions of Islam.
4. Some Sufis held polytheistic views i.e, extreme respect shown to the Pirs to the extent of regarding them as a deity. They allowed prostration before them and at the graves of great saints. They implored help for the dead Sufis. This is nothing short of polytheism.

5. The Pirs allowed Nazar and Niaz (offering sweets) to please the souls of dead Sufis. This was also heretical. In addition to the un-Islamic ideas propagated by the Pir, the Muslim Society was marked by obnoxious ceremonies on the occasion of marriages and death and mourning. The ignorant Muslims considered participation in such performances which were to have a pomp and show at the occasion of these false functions and marriages. On the occasion of the third day, the tenth day, 40th day and at the death anniversary of dead persons such gatherings were seen. Expenditure on these ceremonies required a lot of money which the poor people borrowed and consequently they became under heavy debts and thus ultimately were ruined. Some how or the other these ceremonies were greatly influenced by Hindu culture and rituals. The first Muslim Saint to raise the banner of "Reformation of Muslim Society and to remove un-Islamic practices was Syed Ahmad Sarhindi (14 century) popularly called Mujaddid Alfasi - a contemporary of Mughal emperor Akbar and Jahangir. His main teaching was that God was self-existent and self-evident and everything was created by Him. And that salvation lies in man's adherence to Shariat and by following the Quran and the Hadith. He was against all types innovations (bidaah). He concentrated his energies in writing religious treatises. He could establish wider based popular movement for reforming Muslim society. In this respect he wrote innumerable letters to his followers to gird up their lions to reform the society. But any how it could prove to be insufficient for the purpose of renovation and a larger section of the society remained in different. The work of reforming Muslim society was taken up by Shah Waliullah of Delhi and Syed Ahmad Brelvi (18th century). This movement has conspicuous features. Firstly attainment of political freedom and reform of Muslim society so as to make the Muslim true followers of Islam. Some features of the teachings of Shah Waliullah are as follows:

1. Monotheism :

God is self-evident and self-existent and the creator of all other beings. He is unequal his attributes. Spiritual eminence and salvation

consists in strict adherence to the command of God as enshrined in the Quran and the Sunnah and not in developing mystical feeling of communion with God.

2. He recommended Ijtehad in many Islamic problems according to the Quran and Sunnah of the prophet. Such exercises had fallen in disuse due to stagnancy in the Muslim society.

3. No intercession :

Every Muslim can pray to God for his salvation.³

4. No innovation :

He condemned and opposed many of the then existing religious and social practices for which there was no provision in the Shariat such as tomb worship exaggerated veneration to Pirs, excessive dowries in marriages and pomp and show on these occasions.

In Bengal the reform movement was taken up by Haji Shariatullah 1781-1840. He was also influenced by Shah Waliullah of Delhi. He lived and studied in Arabia for twenty years. After returning to Bengal he took up the

3. Md. Qamaruddin Ahmad, The Wahabbi Movement in India. Calcutta, 1966, pp. 6, 8 & 17.

task of reforming the Muslim society of Bengal, which was even in worse shape in North Western India, Panjab, U.P. etc. Haji Shariatullah abolished all the Bidaats (innovations) and propagated true Islamic thoughts throughout Bengal. His movement is known as Faraidi movement. The movement was directed towards social and political objectives. The Muslim there were under the tyrannical authority of the Hindu Zamindars and the British Indigo Planters therefore this situation attracted his attention. The teaching of Haji Shariatullah were not very different from the teachings of Abdul-Wahab of Najdd and other reformist movements. As the Haji Sahib was of the view that Muslims should not offer congregational prayers of Jumah and Id, because India was not a Muslim country but was ruled over by non-Muslim rulers. i.e. the British thus making it Darul Harb. In Darul Harb, according to the orthodox school in Islam, the Friday prayer (Jumma) is not obligatory. In addition to Faridi movement to the reformation of Muslims there was another religious reform movement like that of Syed Ahmad Shaheed of Baraily. The leader of this movement was Titu Mir who was also a religious person and tried to reform the religious and social condition of Muslims. He preached Jihad among his followers and wanted to bring the people upto the mark in producing Islamic spirit. But after achieving a few successes

against the British his movement was completely crushed by the British army and Titu Mir himself was killed in the battle-field. Another reform movement of Bengal was called Tariqa Mohammadiya, which also was founded by the Syed Ahmad Shaheed and Shah Ismail while on a visit to Bihar and Bengal. The leaders of this movement were Molvi Inayat Ali, Molvi Wilayat Ali and Molvi Karamat. The movement was predominantly religious but later on the movement was split into three schools each differing from the other on minor matters such as whether Muslims should follow the Hadith or the Fiqh. As a result of infighting the movement could not achieve much as the adherents of each group were pre-occupied with discussion and debates to convert others to their view. Therefore one may conclude that their contribution to social and religious awareness of the Muslims of Bengal was rather insignificant in comparison to the Faridi movement.

CHAPTER - II

ROLE OF THE ULEMA IN THE FREEDOM STRUGGLE

Indian ulema had played a leading role in the fight against the British. The story of this fight may be traced back to the last decade of the seventeenth century in which Shah Waliullah of Delhi was in the forefront. This was the period when the mughal empire was tottering. The capital of the empire i.e. Delhi has witnessed scenes of blood shed. Even the Red Fort was not exempted. The nobles became the centre of Political intrigues and the Mughal Kings became puppets in the hands of the selfish nobles at the court. The sikhs and Jats who were suppressed in the days of Aurangzeb became powerful and made their mark on the political map of India. The marhattas too exploited the chaotic conditions prevailing in the

country and the weakness of the Mughal rulers. The provincial governors declared themselves as independent. The social and religious condition of the people was helplessness. Moral values were being neglected. The life, honour and property of the people was unsafe due to the anarchic tendency which raised its head among some opponents of the government. Islam itself was surrounded by dangers all around. It was in this background that Shah Waliullah vowed to restore religion to its past glory and devoted his energies to destroy those notions which were detrimental to Islam and bring about a revolution which would transform the entire social, political and religious fabric of the Muslims according to the tenets of Islam. Shah Waliullah wanted to bring about this revolution in the spirit of the Quranic Injunction of Jihad. The first thing he was to reform was the educational system of the Madrasas in Delhi. He ~~was~~ laid great emphasis on Quran and Hadith, so that the Muslims could mould their lives in the light of the teaching of the Quran and the Hadith.¹

1. Aziz Ahmad, Studies in Islamic Culture, p. 282.

The Second step taken by him was through impressing upon the Mughal king and the Rohila chief the need of Jihad against the infidels. After the invasion of Abdali he wrote a letter to him to crush the Marhattas and the Jats so that Muslims could breath in safety.

After the death of Shah Waliullah,² his son Shah Abdul Aziz followed on the foot prints of his father. He also gave a call for Jihad and bringing about total revolution in the country. He went a step further by issuing a Fatwa declaring the entire ^{the} are under British land of armed struggle i.e.,

"Darul Harb"³ This Fatwa made it incumbent upon every muslim to declare war on British and should not rest until they are turned out of India. The only result of this Fatwa was that the Muslims joined hands with the forces which were engaged in fight against the Britisher. This was a sanction of Jihad against the British rule in India. In his crussade against the British he was joined by Syed Ahmad Bareilvi who was another leading religious scholar and religious leader.

2. K.A.Nizami, Shah Waliullah-ke-Muktubat, p. 117

3. Encyclopedia of Islam, Vol. II, p. 126.

Disheartened by these developments Shah Mohd. Ishaq chalked out a new programme of action by seeking help from the sultan of Turkey. He therefore left India for Mecca to have closer contact with the sultan of Turkey. As for the guidance of the movement in India he constituted a committee under Maulana Mumtaz Ali, a professor in Delhi College. Other members included Maulana Qutubuddin of Delhi. Maulana Muzaffar Ali of Kandhla and Maulana Abdul Ghani of Delhi. Their duty was to preach Hanafi doctrine among Muslims to rid themselves of Hindu culture base on perverted idolatory and religious influence and to prepare them for participation in Jihad.³ In Mecca Maulana Ishaq met Maulana Imdadullah of Thanah Shawan who was a great teacher and saint. He urged Maulana Imdadullah to return to India to take up the task of organising the Muslims for Jihad against the British.⁴ On reaching home Haji ~~Ishaq~~ Imdadullah organised the movement and enlisted the cooperation of his disciples like Maulana Mohd. Qasim Nanutawi, Maulana Rashid Ahmad Gangohi and Maulana Fazlul Hasan Saharanpuri.

3. Mohd. Miyan - Ulama Hind Ka Shandar Mazi, Vol. 2 p. 255.

4. Sindhi-Ubaidullah, Waliullah aur unki Sayasi Tehrik, p. 181, 182.

Shah Abdul Aziz constituted two groups to supervise the political activities of the movement. One of these groups was under the leadership of Syed Ahmad Bareilvi. Other members of the groups were Maulana Abdul Haiye and Maulana Mohd. Ismail. The second group was under the guidance of Maulana Mohd. Ishaq. The other member of this group were Maulana Mohd. Yaqub of Delhi. Mufti Rashiduddin of ^{Hasan} Delhi and Maulana/Ali of Lucknow. These groups dispersed in different parts of the country exhorting Muslims to take part in the Jihad against the British forces in India. Syed Ahmad joined the army of Amir Ali an ally of Jaswant Rao Halkar and fought the British. Here he got training in warfare and war tactics. Syed Ahmad's group went to Peshawar for enlisting support to his struggle against the British. He sent emissaries to Iran and Kabul also, and wrote letters to Indian rulers hostile to the British. His letter to General Budh Singh the commander in chief of Ranjit Singh's army reads as follows " I declare in the name of God that our aim is neither amassing of wealth, nor establishment of our rule. We are humblest of the creatures of God. We have no design for imposing reign of terror on the people.

His letter to a Marhatta sardar is as follows:-¹

"You are fully aware that these foreigners from far off lands have become the ruler of India. These people came as merchants but usurped the country by destroying the states of great ruler and humbled them. It is a result of these conditions that some poor people (Ulema) have girded up their loins to face the injustices and to serve the down trodden people. These people are not after prestige or wealth. turn out these enemies from the soil of India, we will When we will hand over the government to these people who deserve it. We want from the rulers of Indian states their cooperation and not their land which they may continue to rule. With a large number of followers of Shah Waliullah, Syed Ahmad attacked the sikh army and defeated them and conquered Peshawar. He took his men to Balakot, where he again fought with the sikh army but he was killed in the battle of Balakot, many of his followers were also killed."²

1. Mushtaq Mohd. Miyan: Ulemai Hind Ka Shandar Mazi, V.II, p.192 and Fikro-Nazar, Tahreek Azadi, Aligarh p.23, Oct., Dec. 1985, Article by Prof. Atiq Ahmad Siddiqi.

2. A.H. Nadvi, Sirat Syed Ahmad Shaheed, Vol.I, p. 115.

By this time the revolt of 1857 took place all over India, and Maulana Imdadullah participated in the fight against the British in ⁺Thana Bhawan and surrounding areas, such as Shamli, Muzaffarnagar etc. In Delhi a joint meeting of the Ulema was held at Jama Masjid, and the Fatwa for Jihad was approved and signed by 30 Ulema.⁵

At the Thana Bhawan, the Ulema of the region such as Maulana Qasim Nanutawi, and Maulana Rashid Ahmad Ghanguhi and Maulana Md. Yaqub decided to send Molvi Rahmatullah to Delhi to persuade Bahadur Shah the mughal emperor to join the Jihad movement by this time the mutiny spread far ^{the}wide and British proclaimed Marshal law in all affected districts. The people who raised the banner of revolt were tried by court-marshal and hanged. In Saharanpur district alone 95 persons were hanged.

By August 1857 there was a turmoil through out the District of Muzaffarnagar, where Zamindars also entered the fray. The trouble spots were shamli Thana Bhawan, Jhanjhana, and Khandhla, Maulana Imdadullah

5. Mohd. Mian, Ulema Hind Ka Shandar Mazi, Vol. IV, P. 303.

was made the Amir⁶ of Jihad. He constituted a jihad committee which included Maulana Md. Qasim Nanutawi and Rashid Ahmad Gangohi.

The followers of Haji Sahab fought the British on all fronts and inflicted initial blows on the British officers on all places in the region particularly in Shamli and Thana Bhawan. Afterwards the British brought reinforcement and crushed the jihad movement and established their hold in Shamli and Thana Bhawan.

6. Sindhi Ubaidullah, Shah Waliullah ki Syasi Tehrik, p. 200.

SOCIAL REFORM MOVEMENTS (1857 to 1947)

The period is marked by many social reforms movements which may be divided into following categories:

1. Movement ^{which were} religious in form but political in content.
2. Religious movements with emphasis with education Nadwa and Deoband.
3. Religious movement concerned with theological controversies on Islam - Deoband and Brelvi thought Schools.
4. Reorientation of Religious thought under the impact of western ideas - Sir Syed Ahmad.
5. Moral and Spiritual uplift of Muslims. (Sufism)
Under the above headings these movements are discussed below:-

1. Most of the religious movements started for the revival of Muslim religious learning during this period and their inspiration was assigned to Shah Abdul Aziz. Many of the founders of important religious institution all under pupils of Shah Abdul Aziz. One of these is Maulana Rashiduddin Khan was a teacher in Delhi College. His pupil Maulana mamluk Ali attracted to his fold men like Maulana Rahid Ahmad Gangohi, Maulana Mohd. Qasim and Maulana Ahmad Ali of Saharanpuri. Maulana Qasim founded the Darul Uloom Deoband. Maulana Mohd. Mazahir was the principal of Mazaharul Uloom Saharanpur. Among the family Members of Shah Abdul Aziz there were many scholars like Maulana Makhsusullah, Maulana Mohd. Ishaq and Shah Abdul Ghani who established seminaries

of
for the assimilation /religious sciences. Shah Abdul Qadir and Shah Rafiuddin translated the Quran into Urdu. Shah Abdul Ghani translated Sunan of Abn-e-Majah, Nawab Qutubuddin translated Mishkat into Urdu. Shah Fazal Rahman Ganj Muradabadi a pupil of Maulana Mohd. Ishaq set up a centre for religious and moral institution at Ganj Muradabad. His famous pupil Maulana Mohd. Ali Mongeri founded Nadwatul Ulema, Lucknow.

2. The details about Nadwa and Deoband are given in chapter^{IV}

3. In the later half of the 19th century three religious groups appeared the Ahl-i-Hadith the Deoband school and Brelvi school. Ahle Hadith popularly known as Ghair Muqalid opposed the jurist approach. The ^{breilivers} of this school known as Brailwis directed their energies in ^{criticising} Deoband school saying as Wahabies. The leaders of these different schools of thought were men of eminence and learning no doubt, but involved the muslim mind in hair-spleting religious controversies which led to infighting among the muslims. In this fighting the British rulers played a very secret role..

4. Sir Syed Ahmad Khan realized the complexity of the situation and tried to popularize western knowledge and learning among the Muslims. The attitude

of Ulema had become so rigid that they rejected religious sciences despite Shah Abdul Aziz recommendation to the contrary a few decades earlier.

No attempt was made to bridge the gap between the orthodox school of Deoband and the study of western education under the leadership of Sir Syed.

Sir Syed tried his best not to allow the bad feelings to develop against western knowledge and learning.

Sir Syed advocated a rational approach towards religion. This led him to attempt reconciliation between scientific theories and principles of Islam.
mystics

5. The various schools like Cheshti, Naqshbandi and the Qadri orders made an attempt to influence religious education. Shah Mohd. Sulaiman of Taunsa founded a modern school at Taunsa 30 miles from Dera Ghazi Khan. Among the other Cheshti saints of the Sabri branch was Haji Imdadullah who was a great mystic of his age. His disciples included Maulana Rashid Ahmad Gangohi, Moulana Qasim Nanutwi, Maulana Yaqub and Maulana Faizul Hasan Saharanpuri who at their best forwarded the Muslim traditional education

in India. Haji Imdadullah participated actively in the revolt of (1857). He fought at Shamli in the district Muzaffarnagar against the Britishers. But the revolt was crushed by the British forces. He then migrated to Mecca from where he continued his mission.

CHAPTER - III
 Important Figures)
MAULANA FAZLE HAQUE KHAIIRABAD
(1797 - 1861)

Maulana Fazle Haque is one among those Ulema who participated actively in the first war of independence. He left no stone unturned to wage a war against the Britishers. The Britisher put him to obstacles and hardships by putting him under rigorous imprisonment. Inspite of that he continued his fight for the welfare of the Muslims of India against the Britishers who had demolished religious institution and other institutions of community the including the Mosques established by the Muslims.

Line of Dynasty :

He¹ belonged to the line of dynasty of Fazle Imam of Shaikh Arshed, who was originally a descendant of Omar Farooque. His father Shaikh Arshed was also a highly learned man. He followed the line of his own

 1. SAIRUL ULEMA.

dynasty. He taught the student in Delhi following the same pattern. Allama Fazle Haque was born in 1212 H_jra.

Education :

He received his complete education from his father. Later on he went to Hazarat M. Shah Ahmad Qaderi Dehlawi for a degree in Hadith, and he got that. He was so sharp and intelligent that at an early age of only 14⁰⁰ years he completed his education and studies in almost all the fields of Arabic traditional education. He became so learned that his reputation spread far & wide. He was an authority on the Islamic law. In Delhi he enjoyed much respect and became a Naib in the court of King of Delhi.

Debates :

He did not like the disparity in the society, therefore, he raised his voice against it. Due to this he was opposed. At last the debate was organized. This debate continued for the one year completely throughout India. Molvi Rahman Ali puts in his comments on Maulana Fazle Haque saying "I noticed Maulana playing chess while smoking a pipe in Lucknow in 1364 H_jra. He left great impression on his students²

He may hardly find a person like Maulana. He was an authority on teaching and literature. Maulana had a command over Arabic poetry. He composed more than four thousand Arabic poetic lines. Allama has to his credit a poem of Arabic language on the pattern of the most famous Arabic poet Emraul Qaise and he went to Shah A. Aziz to recite that before him. Shah Abdul Aziz Sahab found fault at one place only.

Participation in politics :

Allama Fazle Haque was one of the intellectuals of his age. He noticed the ups and downs and unrest among the Muslim community in the country. He was living in the period of Bahadur Shah. He held the most prominent posts during the regime of Britishers. The Britishers wanted such a man like Maulana gifted with a deep insight and profound knowledge to hold some key position so that the Indians may accept the British rule in northern India. When the British empire was fully established in India, the most important post of the court was that of DA IRUS-SADOOR. This post was held by his father Fazle Imam. Later on he was given the prestigious post. After some time, he himself resigned from this post. When a court was established during the reign of Wajid Ali Shah, he was appointed Secretary to it.

Arrest and exile :

In his native place he was leading a secluded life. The war of 1857, broke out. In this he was declared a rebel. Maulana was brought under the house arrest from Sitapur to Lucknow. It was due to the loyalty and trust that he showed in Mughal dynasty and also because of his waging a war against the British. A suit was filed against him in the court, and there was a chance of his being released. Maulana accepted the charge supported the cause with bravery and declared it just and judicious. He was put to rigorous imprisonment and was sent to the island of "Andaman and Nicobar".

Death :

He died in exile in the year 1861 A.D. He was ordered to be released. When his friend Maulana Shamsul Haque reached Andaman and Nicobar alongwith the order for his release he came across a dead body being carried by some persons. After enquiry it was revealed that the dead body was of Maulana. He left this world on 12 Safer 1287 Hijra.

Works :

He was actively engaged in writing books. To his credit there ^{were} many works. Hadyah Saidia, Hikmat Tabee, Rasalah - Tahqeequl Elm, Wal-Maloom, Taraikh Ghadar-e-Hindustan, Rasalah Tahqeequl Ajsam are some names and titles which may be mentioned here. He ^a was ^{some of} philosopher, therefore, ^{some of} his ~~some~~ works on the topic become very popular in the Madarsas for study.

MAULANA RAHMATULLAH (KIRANNI)(1818 - 1891)Birth and his life :

Maulana Rahmatullah was born in the year 1818 AD in village Karanah of the district Musaffar-nagar. His father was Molvi Mojibullah and his ancestors hailed from Panipat, a known place in the Punjab where they were owning lands. It was forfeited later on.

Education :

He got his early education in his native village. Later on, he went to Delhi for higher education, which

was the biggest centre of culture and learning. There existed a large number of Institutions in those days. His teacher's name was Molvi Mohd. Hayat, who used to teach the students near the (vicinity) Red Fort. He therefore shifted to Lucknow from Delhi for the completion of his education. Here he was helped in completing his education by Mufti Sadullah. He had an intimate friend whose name was Dr. Wazir Khan. Both of them were curiously interested in practical and educational aspect of life. Both of them were also the champions of freedom seeking people of their country. Both of them played active role from time to time in the struggle for freedom. They had profound knowledge on the christianity. They exchange their religious view with clergymen and thus their reputation was spread far and wide.

A Lesson for Christianity :

"Propaganda of Christianity"

In that era the English had established their rule over India. Christian missionaries were called back from different corners of the world in order to propagate christianity among the ignorant subjugated masses. Their main motive was to convert the Indians

into the christians faith so as to consolidate British empire in India. In 1856, a clergyman named Fander was sent to India from Europe who had a profound knowledge in the field of Arabic and Persian. He had wide reading of Islamic books without having any faith in Islamic way, of life. His study of the religious books was simply to create mental disturbances among the masses and thus to fish in troubled water. Our Ulemas liked simple living and high thinking. The Indian Ulema were completely unaware of Taurat, Zaboor, Bible.³ They could not contradict those christians who were commenting on Islam according to their missionary zeal. This thing was known to all about Fander that nobody could combat his attacks. A debate was organized just to test the knowledge of the Ulema of both the communities, and to see who excels. Maulana Rahmatullah was called forthis tedious job. Among his strong supporters were also Dr. Wazir Khan and M. Faiz Ahmad Badauni, In March 1856 AD was fixed up for this debate. In this debate also participated the common people, and other Ulema and nobles. The venue of this debate was Agra. The debate started and the following is report prepared and mentioned by Mufti Intazamullah "The⁴ first topic which was taken up for discussion covered the items regarding the Engel and Zaboor.

3. Majahadin 1857 - by Ghulam Rasul Mahar, p. 157.

4. Ghadr-ke-Chand-Ulema by Mufti Intazamullah Shahabi, p.

After heated discussion and exchange of thoughts it was finally declared by Fander, that his book the 'Injil, Existed no more in its original form. The people were surprised to come to know that the book which is in its original form how has it exercised tremendous influence on the bitter opponent. Fander who consequently being defeated left Agra."

Freedom Movement:

For the first time when the mutiny broke out in the city of Meerut on 11th May 1857, the situation also became tense in district Muzaffarnagar. In different locality the flag for freedom were hoisted, for example at Thana Bhawan, Kerana, Shamli, Barhana, etc. M. Rahmatullah was appointed as the chief of the army of Kerana region. The Chaudhary Azimuddin was also there with him. All orders were issued and executed on behalf of Maulana.

Drum beating ceremony was also held at the gate of Mosque "the thing that was announced was", (Kingdom of God and rule of Maulana Rahmatullah". The orders were issued. The English man came over the Kerana to arrest him but to escape of the arrest he started working in the field in disguise. In this way he narrowly escaped his arrest. ^{Then} he decided to leave India for ever. But it was a difficult task to leave Kerana, because the English men had surrounded

the areas from all sides. At that time Mujahedin were living in Delhi in multitude. Fighting was going on therefore Maulana felt dire need of giving all possible aids to them. Inspite of all preparations and supports for Jihad there was an edge for defeat also. The strong Muslim wanted to drive the enemies out of India by giving them a crushing defeat. The English man announced the handsome amount and reward for the head, and arrest of Maulana. Now it became difficult for Maulana to move out of that place. He changed his name (Muslehuddin) and put himself in disguise and passing through hills and plains ^{like} finally came over to Surat on 1857 A.C.

Auction ^{of} his Properties :

The whole properties of Maulana were auctioned. It amounted to lakhs of rupees but it was sold just for 10,400. His friend Dr. Wazir Khan also migrated from that place to "Hejaz,"⁵

Establishment of Institutions :

He established an institution named "Madrasa Saolatiya" at Mecca, which is functioning smoothly uptill now. His nephew Badrul Islam was called to the mentioned insitution for imparting instruction to the students.

His death :

His last days were passed in Mecca and he died on 24 Ramzan 1308 Hijrah, /2nd May 1891. He was buried there. He was lucky enough to be buried under the holy soil of Mecca.

AZIMULLAH KHANLife history of freedom fighter Mr. Azimullah Khan :

Azimullah Khan was one of the gifted sons of India, who set up "MAHAZ" (line of array) against British empire. The Britishers wanted to occupy India for a long time, but the loyalists to the country opposed it. Azimullah Khan was far-sighted enlightened and brave man. Such men are born after centuries. But the fight for freedom could not succeed due to adverse chances and ended in failure. Azimullah Khan wished to utilise the Maratha Power by taking Nana Rao Peshawa in the lead, instead of Bahadur Shah Zafar.

Family and Birth :

He was son of Abdullah Khan. It is supposed that it was an 'Afghan family' - No approximate date of his birth can be given, but it is expected that he was born between 1825-30 at Kanpur.

Education :

Azimullah Khan was born in a poor family and his financial condition was bad. For Education he was admitted in Company School at Kanpur and learnt English from Gange-Din. Subsequently he got service in the same school. He was very intelligent and bright and within a short span of time, he became ^{well} known in Kanpur for the excellent knowledge in English. Besides being a teacher of English, he started teaching FRENCH, which he learnt on his own. He had good contacts with the District authorities. The Collector of Kanpur spoke to Nana Rao about his ability. Nana Sahab called him in his court and was so impressed by him that he appointed him his agent, and he was so pleased with his work that he did everything with his consultation.

Tour of England :

Nana Rao sent Mr. Azimullah Khan to England as a leader, and spokesman of his mission. Mufti Intazamullah Khan and Sawaker have written in their books⁶ that Azimullah Khan was present in 'London' in 1853-1854. Nana Rao gave five lakh rupees for the expenses of the mission. One English man also was included in the unit for services. This commission criticised Lord Delhousie Vehemently. The intention of sending of mission was to reopen the pension which had been stopped. But the project failed. The Director of the ' East India Company' flatly refused the demand which in fact caused great disappointment. The expenditure of rupees five lakhs went waste. Azimullah Khan spent some more time in London where he was well received by the public. Some of the newspapers referred to him as 'Prince of India'. From England he went to France and then to Constantinople. Thus he met the administration and gentry both. On return to India he narrated the whole thing to Nana Rao and discussed the situation with him. As a result it was decided to settle at Bithour and to send emissaries to all

6. Ghadar-ke-Chand Ulema, by Intazamullah Khan

the Rajas and Nawabs. All this work was entrusted to Azimullah Khan with full powers to carry out the mission. It was also decided that Nana Rao and Azimullah Khan make tour of the whole country and form a strong opposition against the British Company. In 1856 the Company dethroned Wajid Ali Shah resulting in heart burning among the people of Avadh. Nana Rao and Azimullah Khan toured Delhi, Lucknow, Pune, and other places and all arrangement were made at these places to start struggle on June 25, but the Company's army stationed at Meerut mutinied on May 11, 1857 before the appointed time, in order to oust the Britishers people under the company from India.

War for independence :

Nana Rao and Azimullah Khan were at Kanpur on May 11, 1857 when they got the news of mutiny at Meerut. They started at once for Delhi along with the army. When they reached Kalyanpur, Azimullah Khan advised that instead of making Delhi as Centre of activity, action should start at different places. A flag was hoisted, Darbar held and Nana Rao was enthroned, and Azimullah Khan was appointed as Viceroy. The territory around and in neighbourhood of Kanpur was taken in occupation and

there was fight with the English army for 20 days. Whereafter a treaty was concluded. Accordingly an English General, he was allowed to safe. ¹⁸⁵⁷⁻⁵⁸ The General started by the Ganges in boat for Allahabad with seven other boats loaded with arms and other accessories. The boat was, however, attacked, but the General managed to escape and reached Allahabad.

After this episode Azimullah Khan got displeased with Nana Rao and MINA BAI - There were only 15, 000 men left in the army of Nana Rao Saheb. Subsequently Azimullah Khan and Maulana Ahmadullah Shah were with him till they reached Shahjahanpur. Finally, Azimullah Khan and Nana Rao went to Nepal where Azimullah Khan died in 1859.

MAULANA QASIM NANUTAWI

1833

His life, work and character :

Maulana Qasim Nanutawi hails line of dynasty of Molvi Mohd. Hashim, who ^{lived} in the reign of Shah Jahan. He inherited properly from ancestors and finally settled down at Nanuta. He ^{was} his seventh grandson. His father's name was Maulana Asad Ali. He was the only son of his parents. He had a real sister who lived at Deoband.

His date of birth :

We find some controversies among the scholars as regards his date of birth in the year 1832-32. His surname is Khursheed Husain. The author Imam Sahab in his old biography has given a description of his name based on historical digital figure. He was named Manzoor Ahmad according to the author on the basis of new finding. The expected date of birth is 13 Safar 1249 Hijrah. But he came to be known by this name of Md. Qasim. Thus he was generally known by this name.

Education :

His first schooling being ^{done} in the town of Nanutah, he completed the holy Quran at an early age. He finished it very early and with keen interest. His interest in poetry developed right from the school days. It was evident from the fact how intelligent he was. After that he was brought to Deoband. Where he was admitted to Mahataby basic school. At that time he was barely eight or ^{nine} years old. At that time he grasped the meaning of Urdu and persian books. He had started reading Arabic books in this same school. From Deoband he shifted to his grandfather and started living there. After the death of his grandfather he came back to Nanutah. After the death of his grandfather, study was discontinued. After a short gap necessary programme was made for his education in Delhi. He received education from Maulana Mamluk Ali in Delhi. He was also enrolled in Delhi Arabic College. He lived in that college for only one year and did not appear in the examination. Here Maulana started living together with Maulana Rashid Ahmad Ganguhī. After a few days they became very close together. They did not break up their relationship till the day of departure to the heavenly abode. He completed his Arabic education from Delhi. Whatever he learnt was because of the blessings of Maulana Mamluk Ali.

He hated the Englishmen :

Hazrat Nanutawi came back to Deoband after completing his education in Delhi. He reported to the people that the luxurious life of the Britishers was not at all liked by him. As a result he came back to Deoband from Delhi, he did not want to feel himself irritated to see their manners and cultures.⁷

The revolt of 1857 :

The revolt of 1857 continued for a long time. Though he wanted to keep himself away from these things at last he could not tolerate that. The mutiny extended to Saharanpur, where the innocents were hanged. This trend of revolt was also noticed in Saharanpur after some months.⁸

After taking permission from his mother, he indulged in waging war against the Britishers. He became prepared for waging war against the Britishers at Shawali and Thana Bhawan, where Mujaheddin fought against the Britishers. In this fight the Mujahedin captured the Britishers.⁹

7. Sayasi Yaddasht, p. 2.

8. Sawanah Qasmi, Vol. II, p. 120

9. Sawanah Qasmi, Vol. II, p. 141

In many places he was likely to be attacked but God saved him. Thus he had narrow escape of his life.

Warrant for arrest :

A warrant of arrest was also issued in his name. He hid himself for the three days, but after that he started roaming about freely here and there. Once it so happened that he was traced by the captain himself in the Mosque and asked him about Qasim. He replied just a few minutes ago Qasim was walking here. I do not know anything about him. He went back.¹⁰ Once he was arrested but he was released.¹¹

Establishment of Darul Uloom Deoband :

The Britishers destroyed all Muslim religious institutions in the whole country and propaganda for christianity was at its zenith in those days. Maulana Qasim thought to establish a big Madarsa or religious institution for safeguarding the interests of the Indian Muslims. It was done to protect the Muslims from being influenced by christianity. This was the important and great contribution of Maulana that can never be forgotten.

10. Sawanah Qasim, Vol. II, p. 176

11. Tarikh Saihkul Hind, p. 191

For this purpose he established the institution of Darul Uloom Deoband.

Aim :

Together with other purposes establishing the institution was to remove the ignorance and illiteracy from the Muslims. He made certain plan for meeting out this purpose. The movement started by him in Islamic Hind, is known by the name of Deoband in India, and whose Pioneer personality was Maulana Qasim. The main purpose behind the establishment of the Darul Uloom was to awaken Muslims religious and ⁱⁿculcate the habit of acquiring education among the Muslims. Darul Uloom was established in the year 1866; only after nine years of mutiny. The achievements of the Darul Uloom were unique from different angles. In the freedom struggle (1857) which resulted in defeat but the Deoband movement compensated for the loss of religious movement of that time.

MAULANA JAFAR THANESARY

His life :

Maulana Jafar Thanessary belonged to the very noble respected family. At the age of twelve his father expired and had no provision for his study at that time. His mother was wise and intelligent lady therefore, some how or the other she made necessary arrangement for his study.

Education :

He got his early education in the town Thanessary. His teacher who taught him belong to the religious school of Sadiqpur. His main duty was to give valuable suggestion and direction to the students. He was also influenced by his teacher. He received deep knowledge in the very local school. He got much experience there and took up profession of Muharrir (writer) in the court for earning his lively hood. Even the lawyer also consulted him. It became the main sources of his income. In this way he also supported himself in getting more and more knowledge. He met by mere chance the disciple of Maulana Walayat Sadiqpuri. He was also much impressed by him and left for Patna. He became the member of the

Mujahidin over there and developed intimacy with Maulvi Yahya. After coming back to Thanesar he started preaching to people. "The life history of M. Jafar to be found in the Thanesar Mandi is full of interesting tales. But, he was born in a very poor family. Due to his academic ability he rose to be the Number dar of Thanesar town. He had a good practice over there but the money collected from the court of Infidels i.e. the British was of no use to him. Maulana M. Jafar admits the fact that by taking up this profession, he gave a great set back to the religion. The profession which, I am taking is not according to my taste. If I had not taken up this profession I would have been in a good religious condition. In spite of that he had built up a reputation.

Freedom Movement :

"The revolt ¹² of 1857 broke out, Mr. Jafar along with his ten disciples marched ahead towards the camp of Mujahidin. Though he knew the technic and

12. W.W. Huner : Our Indian Muslim, p. 131

methods of war, yet his reputation spread far and wide. Now he was counted to be one among those who revolted against the authority and held and could protect the revolutionary kingdom. When the hopes of rebels were shattered in Delhi, M. Jafar was reverted to the post of Muharrir (writer)". M. Jafar entered into the conspiracy of the Wahabics whose dominion extended over the large area. That was against the spirit of the English Muharrir. "M. Jafar and Yahya Ali Rase, held prominent position being the religious representatives in the conspiracy of prisoners.¹³

Being charged with the conspiracy against the English people a suit was filed against him. The details of this case is to be found in his book entitled (KALAPANI).

Arrest :

A warrant was issued against him in Thanesor. When it was known, he came back to Delhi and from there he reached Aligarh. He was arrested there alongwith his other two friends. He was brought to Delhi after a long term torture where he was kept in lockup. Next day he was brought to Karnal and there after to Ambala - where proceeding against

13. Ibid p. 120

him for a suit started. He was asked to explain the reasons for his revolt. He denied to explain it. "In¹⁴ this period he compensated those fast, though he was given much torture. Even he had to live on leaves of tree during the fast period.

A suit was filed for the second time in the court of Ambala. Many people were taken out the death cell and were carried back to the court. Some persons became witness to his action under threat and pressures, which consisted of some Molvies and Mullas. But generally people were not ready to give witness against him. One person named Abbas was beaten up so severely for the witness that he died on the spot.

Death Sentence :

The last proceeding of the court was held on 2nd May 1864. In it he was served death sentence. Statements were made falsely by the authorities itself, and all arrangement were made for hanging him. He was brought to the death cell on 16th September and was kept over there till 8th December 1865. After that he was sent to the island of Andaman and Nicoba. The host of the prisoners reached the Andaman and Nicobar on 11th January 1866.

14. J.M. Thanosory, Kalapani, p.44.

Release :

At last on 22nd of January 1883 the order were issued on behalf of East India Company by the queen, to Maharani, Angboot that the rebels prisoners should be set free among whom were Wahabis. On the 3rd of March the rebels prisoner liked Maulana A. Rahim, Mayan A. Gaffar, Maulana Amiruddin, Tabarak Ali left for India. They reached to their destinations very safely. On the first May 1883 his wife was also released. In Andaman Maulana used to give the lesson of both holy Quran and Hadith. He lived in Andaman about 18 years.

Works :

Having literary and academic test he wrote several books which are great testimony to his scholarships. Among his writing there are two books Sawanah Ahmadi and Tariq Ajaib (Kalapani) in Andaman. He also published Arabic Magazine in addition to these books. Maulana survived that the biographers of him have not given much information regarding his other activities of his life.

CHAPTER - IV

ESTABLISHMENT OF DARUL ULOOM DEOBAND (1866)

There were many madrasas in India at the time of the downfall of Muslim rule at Delhi, Agra, Multan, Kashmir, Jaunpur, Lucknow, Khairabad, Patna, Ajmer, Ahmadabad, Surat and Bombay. There were many schools for imparting professional education. It was during the establishment of the East India Company that most of these centres were destroyed with some exception including of Farangi mahal. The causes which contributed to decay of these institution in the words of W.W. Hunter is as follows : "When we conquered Bengal it destroyed hundred of families and consequently the education system which depended on Augaf was completely destroyed and the educational institutions were also destroyed".

After the failure of the Mutiny of 1857 the Muslim ulema were confronted with the problems of either accepting the English education system or retaining the

Islamic education system. Most of the ulema were in favour of the Islamic education system but some ulema wanted that the muslim should study English system also so that they could get good service in which the Hindus had already taken the lead. Thus many school were started by Muslim which imparted instruction in English and modern subjects and got grant from the government. On the other hand some schools were opened which imparted religious education only. It was under these conditions that the Darul-Uloom, Deoband was established which imparted instruction in Islamic sciences.

The inauguration of the Darul Uloom :

Thirtieth of May 1866 was an important day in the history of the Muslim of India. This was the day when the foundationstone was laid down for Darul Uloom Deoband which aimed at the renaissance of Islamic sciences. The stone laying ceremony was performed in a simple way in the compound of Chatter mosque of Deoband under the shade of a tree. Hazrat Maulana Mahmood who was a well known scholar was appointed the principal of the madrassa. Shaikhul Hind Maulana Mahmoodul Hasan was the first student of the madrassa. It is mere coincidence the name of the teacher as well as the taught was Mahmood.

The Constitution of Darul Uloom :

Maulana Qasim Nanutwi was the leader of the movement under whom this madarsa was started and the motive force. He guided the Muslim in literary, academic and social matters and chalked out the constitution of the Darul Uloom. The outstanding feature of this constitution was the emphasis on the cooperation of the common peoples as against the old practice of dependence on the princes and the nobility. Thus he gained their cooperation and with their attention he stepped forward.

The Darul Uloom was founded under inhospitable condition and without any fund or a building, with one teacher and one student. But now, by the grace of God, Darul Uloom is famous in the world over. The founding of this institution was the beginning of a new era of a great movement of religious education for the Muslim in India.

A consultative committee was formed whose first members were Haji Abid Husain, Maulana Wasim, Nanautwi, Molyi Mahtab Ali, Moulvi Zulfiqar Ali, Moulvi Fazlur Rehman, Munshi Fazil Haq and Sheik Nihal Ahmad. The persons were not only the members of the consultative committee but were among the founders of the Darul Uloom. ^{The first patron of Darul Uloom} was Haji Abid Husain who was also the manager of the institution. By the end of the first year the number of student was 175 who came from various part of the country and out of the total 58

Its were from Afghanistan. Four more teachers were
led and maulana Yaqub Nanautwi was made the Principal.

Aims and objectives of the institution:

Darul Uloom was not only an education institution but in reality it was a movement for school of thought for the achievement of which the institution was founded. One of the aims was the study of the history of Islamic scholarship, Quran and Hadith in such a way that Muslim who had plunged deep into darkness be enlightened.

The Darul Uloom not only provided with the safeguard of the Islamic values but it exerted great influence on our social and political life. After the failure of the first freedom struggle of 1857 Muslim were under the spell of defeatism. It was at this juncture that the founding of the Darul Uloom lightened a ray of hope.

After the consolidation of the British system of education and its imposition on the people the Muslim leaders thought it necessary that it will be worthwhile to establish institutions for the Muslims with the cooperation of the people. This movement was launched in different parts of the country with good response.

The religious environment of the Darul Uloom which is the corner stone of the institution is scrupulously adhered to. The Ulama produced by the Darul Uloom are arrayed against superstition and ignorances.

main focus of the institution was directed on traditional Islam in its purest form. They aim to at the application of shariat laws for the Muslims. Its attitude towards history is research oriented. Deoband can be called progression in the sense that it is against superstition and worked for its removal. Darul Uloom serves the purpose of safeguarding the religious interests of the muslim through the study of the Quran, Figh, Hadith and acquaints the Muslims with the noble deeds and higher values of the great men of Islam so as to save them from falling in the trap of the Christians missionaries and other mischivous people, who tried to fish in the troubled water. This Darul Uloom is undoubtedly the means of preserving Islamic study, deeds for hundreds and thousands of people who were in search of such guidance. Maulana Qasim Nanutwi even tended to review the centralised Islamic system for which purpose he employed the services of the Ulama. Thus the Muslims of India are greatly indepted to him for founding the Darul Uloom. Accordingly the three main aims of the Darul Uloom are as follows :-

- 1- Inculcating the understanding of the Quran Hadith and Figh.
- 2- To create interest in following the traditions of the Prophet and through it purifying the soul.
- 3- To produce the feeling, through constant struggle and effort that Islam is destined to prevail and cannot be suppressed

After the death of Shah Waliullah of Delhi, Syed Ahmad Shaheed, Maulana Mohammad Ismail Shaheed, Maulana Rashed Ahmad Gangohvi, Maulana Qasim Nanautwi protected the spiritual interest of Islam and promoted the movement in order to protect the Islamic faith and religious education. In the political struggle the leaders of the Darul Uloom emphasised the need of founding educational institution and imparting instruction in religion.

Some characteristics of Darul Uloom :

(2) The Darul Uloom is not simply an institution but it is an ideological foundation which is based on the Quran and the Hadith.

(2) It aims at to preserve the Islam and Islamic science in their true form.

(3) It does not regard religion which is found in books alone but it propagates for doing good deeds in all aspects of life in a practical sense as well. This is why Deoband has always been a training ground with imparting of religious education.

It is because of these characteristics that the alumni of Deoband was not only well versed in knowledge but were true Muslims in practical life.

Some important personalities associated with Darul Uloom :

1. Sheikhul Hind Maulana Mahmudul Hasan who served the Darul Uloom for 40 years. He produced many Ulama who served the country and the Millat at their best. He was imprisoned for his activities which went against the British rulers.
2. Maulana Achraf Ali Thanvi was ^{of} one of the most outstanding Ulama produced by the Darul Uloom. He wrote hundreds of books on the various aspects of life of the Muslim relating with their faiths and practices. The monastery of his was an important centre of all activities in Islamic sphere.
3. Maulana Musain Ahmad Madani: He left for Madina in 1315 A. and taught the Quranic sciences at Masjid Nabawi. He later took part in the struggle of freedom of India.
4. Maulana Obaidullah of Bingh : He completed his studies of Hadith from the Darul Uloom in 1307 AH. He was a philosopher alim and expounded the political and educational philosophy of Shah Waliullah Dehlawi.
5. Maulana Anwar Shah Kashmiri : He was a very good teacher. He held very high position in all the branches of religious sciences.

These are only a few scholars who have been mentioned here. There were thousands of scholars who contributed to the name of the Darul Uloom and earned name for themselves.

Some view of important journals about Darul Uloom :

Rasala Aar Jadid Calcutta (3.10.1936) says :

Every nook and corner of India bears testimony to the great services rendered by the Darul Uloom in the safeguarding the Muslims for the evil effects of Western culture.

Dawat Delhi writes (20.4.1969) :

The Darul Uloom is a trust in our hands came down for a century which has kept the torch of Islamic education burning.

Al-Jamiat, Delhi (22.2.1952) writes :

There can be no parallel to the services rendered by Darul Uloom to Islamic education among the Islamic Madarsas the world over.

Courses of study at Darul Uloom :

The courses of the Darul Uloom are so well planned as to integrate the Islamic spiritual and moral values with the Islamic sciences. The aim of this education

is not obtaining of degrees or to get employment but to become a true Muslim armed with Islamic knowledge . However, in addition to the Islamic science, secular science have been incorporated in the courses so as to enable the student to meet the social needs and responsibilities. The courses are planned in three grades; the elementary , the secondary and the higher (Takmil). Higher education is not compulsory nevertheless this study is permitted to opt for specialization in a particular subject without taking admission to Takmil class.

Method of Teaching :

The general method followed is that the student ^{from} reads / he text book and the teacher makes comment on it and explain the various issues.

Timings, :

Teaching is done in two sittings - morning and evening. The morning sitting in summer begins from 6 AM to and ends 10 AM. The evening sitting from 3 PM to 5 PM. In winter work starts from 8 AM and ends at 12 noon, from 2 PM to 4 PM the evening sitting.

Teaching session :

The teaching session of the Darul Uloom begins from ^{finishes} 1st of Shawwal and ~~in~~ Shaban after the annual examinations. Friday is observed as weekly holiday.

Administration :

Administration of the Darul Uloom is under an incharge of the Advisory Council (majlis Shoor'a) with elected members. There is a constitution of the Darul Uloom which serves the basis for the making decision. The meeting of majlis shoora is held twice a year.

Departments of studies :

The academic activities are governed under different heads. The Department of studies are as follows :-

- 1- Arabic Dept. with eight year course.
- 2- Persian Dept. with Persian literature
- 3- Departments of Mathematics, History, Geography and Hindi.
- 4- Recitation of Quran (Tajvid)
- 5- Department of Quranic studies
- 6- Dept. of Urdu and Theology
- 7- Department of Tibb (medical course)
- 8- Department of Fatwa (verdict)

- 9- Department of calligraphy
- 10- Department of vocational studies
- 11- Department of Information (communication)

Library :

The Darul Uloom has a good library comprising thousands of books of different languages and subjects. There is a very important section of Manuscripts where books are kept for special study.

MAZAHIR - E - ULOOM AT SAHARANPUR

(1866)

Establishment of Madarsa Mazahir-e-Uloom :

The first Rajab of 1286 Hijra, 1866 A.D. is the second most important and renowned date of the history of India. Foundation Stone of Madarsa Mazahir-e-Uloom in the district Saharanpur was laid down before six months of Darul Uloom, Deoband, was established.

These Madarsas were brought into being after 1857 when Indian Muslims were defeated in the first war of freedom. The establishment of these schools was regarded prominent for being a means to protect the Quran, Sunnah and other religious matters.

The establishment of Madarsa Mazahir-e-Uloom was for the same purpose and as a result of the same movement launched to establish other schools. The founder of Madarsa Mazahir-e-Uloom was Maulana Sadat Ali whose struggle yielded marvelous success, and he was assisted by those who became prominent figures in the beginning of Darul Uloom Deoband.

Some Historical Facts :

Before laying down the foundation stone of Madarsa Maulana Sadat Ali used to impart religious education to the children at his residence. He always desired to establish a religious school (Madrasa) of a marvelous kind to teach the children and furnish them with religious education. It was a solemn affair to create religious atmosphere and provide the children religious knowledge so that they might go with Islamic manner of life. The Islamic atmosphere was much effected and disappearing during the British rule. Christian missionaries were preaching their faith and propagating christianity in the country with utmost zeal. Christian missionaries and the people of the kind were making their mighty effort to popularize and propagate christianity which was gaining momentum. In these circumstances he laid the foundation stone of Madrasa and Mosque located in the Chowk of the town. Maulana Shauket Ali was appointed as first teacher of Arabic with the salary of Rs. 30/- per month. Before joining this Madrasa he was a teacher in

Ambatha". The madrasa became very famous and popular in its early stages. From the adjoining area, students began to rush in sizeable number. The number of students increased rapidly therefore, an additional teacher was needed. So, Maulana Mazhar Saheb was appointed as a head teacher who really was a person who devoted his whole life for Madrasa.

Aims :-

This Madrasa was brought into being to review the religious education in order to protect and preserve religion of Muslims as the English people were planning to deprive Muslims of religion. It was the period of 1857 when the revolution occurred and it seemed that Islam would go to an oblivion. There was a common decline in the society therefore people were less interested in reading and teaching. This situation worsened gradually. Even the big cities were not having the means of education. It seemed that if the situation will go on prevailing like this, the religious education will die away. There will be no one to teach the people. As a result of 1857 revolution, all the religious schools were destroyed and an atmosphere of disappointment had prevailed.

Few schools were taking the last breath and they were in worst position. As a whole the establishment of these Arabic religious schools was aimed at the preservation and protection of religion as well as religious education. These schools became the strongest fort to protect the Islamic culture from the clutches of Christian missionaries which were aiming ^{to} fish in trouble. Such scholars who were produced and prepared by these schools made their access in different parts of the country to preach and propagate the Islamic knowledge. Even the debate and discussion took place which came out to be a shattered down for the Christian missionaries in India. Thus religious education increased the religious knowledge of Muslims gradually and a number of books and magazines were published to condemn and reject the attitude and views of christian missionaries. It was a successful effort to crush christian missionaries and thus paved the way to flourish Islam

Number of students in Madarasa :-

Number of students increased rapidly and 130 students were admitted in the first year. Maulana Khalil Ahmad was one of the renowned scholars who completed his education from here.

After completing of the Hadith courses, he joined Darul Uloom Deoband as a teacher of second grade but later on he joined Madrasa Mazahir Uloom in the capacity of head of institution in consultation with Maulana Abdur-Rashid Ganguhwi. Later on he was elevated to the position of Rector. His period is known a golden period in the grand history of Madrasa Mazahir-e-Uloom.

Constitution :

Some norms and principles were laid down to govern the Madrasa and to run it smoothly. The following are the sub-clauses as laid down to run the Madrasa.

- (1) The amount of donation was unspecified but it was categorised into three sub-categories as far as donations were concerned.
 - A. Yearly donation (at a time in cash)
 - B. Donation free of any string.
 - C. Donation for fooding and lodging of the students

Again such donations were divided into

 - i) To provide food to the students
- ii) One donation cannot be transferred to the other donation (the donation of one head will not

be transferable into the other).

- (iii) Every donor will pay the amount of donation for the three year in advance.
- (iv) If the donation was not received within due course then the donor will be informed with the letter without stamp. The donor who will fail to pay the amount of donation within three years his name will stand cancelled from the list.
- (v) The donor will be member of Madrasa.

The Teacher Constitution :

- (1) Educational norms will be issued by the advisory council which will be effective and applicable to the teacher.
- (2) The amount of salary of the staff was not depended upon donation to be received.
- (3) Teacher will be responsible for maintaining discipline and characters of the taught.
- (4) Timings : from 7 o'clock morning in winter but from 5 o'clock in summer.

General rule for students :

- (1) Regularity will be one of the essential features binding upon the students.
- (2) Students found involved inⁱⁿ/moral acts will be expelled from the roll of the Madrasa.
- (3) Students coming from the distant place will attain the admission test, 'Madayatun Nahw' was criteria and after passing test will be liable to be admitted.
- (4) for the outsider students, food will be provided. The clothing will be as per the capability of Madarasa.
- (5) Students have the age of twelve years at least will be liable for admission to the Madrasa, etc.

A Comparison between Darul Uloom Deoband and Mazahir Uloom Saharanpur :-

As both the institutions came into being at a little stretch of time, there is parity among both the institutions. The personalities were involved in bringing both the Madrasa belong to the same school of thought. Both the institutions faced the crisis and difficulties as well as faced the opposition and troubled situations but they crossed

the way by help of their faith and practice on Allah. The personalities responsible for running the institution were sincere and devoted. They rendered their noble services for the prosperity and progress of Madrasa. When the institution came in full swing a huge gathering attended which encouraged the students and even others showed their interest towards religious education. The situation started to improve day by day. The Masahir-e-ulloom stood firm on its foot and started rendering noble service to the Islamic India. The Indian Muslims thus, became aware of Islamic principles through those institutions and knowledge received through them helped Muslim to keep servicing in the contrast atmosphere of India.

MADRASA ALIYAH CALCUTTA
(1781)

In the dark days in history of the Muslims of Bengal the educational Institute of the traditional Islamic education known as "Madrassa" served to the Muslims being educated. In those days Islamic learning faced the challenge of Christian missionaries and enemies of Islam. The above ~~Madrassa~~ Madrassa, though was established by the English people yet , preserved the Islamic tradition, preached among the people , the message of goodwill and called them to the service of Allah and oppressed humanity. The traditional institute produced a great number of eminent scholars, preachers, learned Ulama etc. This was one of the best ways to popularise the Islamic or religious theological education among the Muslim masses of Bengal ., The Indian Education Commission of 1882 discussed in detail all the causes-social, historical and education which contributed to the backwardness of Muslims and heavily weighted it in the race of life. That was the thinking of Muslims of Bengal for establishing first Madrassa which is called Madrassa Aliyah.

Aim and Object :

Madrasa Aliyah at Calcutta was established in 1781. The prominent Muslims of Calcutta met the Governor General "Warren Hastings" in September 1780 and requested him to establish a Madrasa for their community. In order to give Muslim students a considerable degree of education in the Persian and Arabic languages as well as in Islamic learnings and fiqh (Jurisprudence). This was the main aim to establish the Madrasa Aliyah at Calcutta. The working of Madrasa started in October 1781 and its charge was given to Maulana, Mulla Majduddin, alias Maulvi Madan.

At that time the expenditure of this Madrasa was Rs. 625/- per month which was financed by the Governor General Warren Hastings himself near about six or seven months.

The Institution founded by the Governor General and maintained by himself for a short time, later on it But / was endowed by a grant of some villages and lands appropriated for the maintenance of this Madrasa.

A fund was thus provided out of the revenue of these villages and sanction was sought. This recommendation was confirmed by the Council of India. Certain lands and villages in 24 Pargana were handed over to the management for the support of the Institution. These lands were called the "Madrasa Mahal".

Later on due to the mismanagement of the Madrasa it was given under the supervision of the government in 1820. Only this interference of the government was restricted to the Managing Committee of the Madrasa. However, the system of education remained unchanged. The product of the Madrasa were absorbed in the Bengal government services. Most of them were in judicial services. Naturally the incentives of the students were increased and a good number of Muslim students wanted to get admitted. In 1857 the English language was prescribed in the course of Madrasa and for the first time two separate departments Arabic and Persian were created. After that it was paved the ground for a separate High School which was later affiliated to the Calcutta University.

(which was established already). However, government was not happy with its state of affairs and did not agree with Madrasa management therefore the Governor of Bengal recommended the abolition of Madrasa in his minutes of 1858. But then Governor General in council came to its rescue.

The monthly fee fixed was only eight annas. The duration of old Madrasa education after getting Primary education was as follows :-

Junior (Dakhil)	4 years
Alim	4 years
Fazil	2 years
Kamil (specialization)	2 years

In 1864 Col. Ross became the Principal of the Madrasa who later changed the syllabus and omitted some of the useful books prescribed in course. In 1870 the recommendation of the Education Reform Committee which was set up by the government, these books were re-introduced in Madrasa course. The Committee recommended the two extra courses also. They were English and Bengali languages inducted as compulsory subjects.

The Madrasa provided scholarships for such students who offered English as an optional subject. But this offer did not encouraged the students and it proved to be unattractive.

A number of Committees were set up by the British Government to enquire into the affairs of the Madrasa which made their recommendations for the improvement of the affairs of the Madrasa. In April 1927, Shamsul Ulema Maulana Kamaluddin Ahmed M.A. I.B.S. was appointed as the first Indian Principal of Madrasa. Before this time only the Britisher were used to hold this post. The influence of this Madrasa was not only in Calcutta city but its influence was very large and common all over the Bengal province and other adjoining areas. That is why branches of the Madrasa opened by the name of 'Maktabs', which proved to be flourishing institutions for the said Madrasa. A central Madrasa examination Board was formed for conducting the examinations. In this way all traditional education centres were affiliated to this Madrasa. But unfortunately at the time of partition of Bengal in 1947, the Madrasa suffered a set back. A large number of Maktabs and Madrasa had gone to the area known as

East Pakistan (Bangla Desh) which were previously affiliated to Calcutta Madrasa.

As a result for that the Arabic department was closed down, and ^{the} centre of examination Board was shifted to the Hooghly Mohsin College.

Maulana Azad, the Education Minister of India took a fresh interest. The Madrasa, however, was re-started on 4th April 1949, and the Board of examination revived with the name of Madrasa Education Board. It introduced a new syllabus prepared by the Azad Committee under its recommendation of five years basic education was introduced.

After that period a six years course was fixed which was called "Azad Nazam". It was in this Madrasa Board through the Arabic and Urdu medium. The students who passed High Madrasa (High School) were thought to be equivalent for getting admission either in a college/^{or} in Madrasa college. They were given degree after two or four years as Alim or Fazil equivalent to Intermediate and B.A. respectively. The equivalent of M.A. was called "degree of Kamil".

In Madrasa college three new departments started as follows :-

- 1- Kamile Diniyat
- 2- Kamile Adab (literature)
- 3- Kamile Tarikh (History)

After the completing Fazil course there was a specialisation either in Hadith and Tafseer or in a Muslim Law (Figh). These were also of two years duration.

The main objective of the establishment of the college was not only to counter the British system of education prevalent in the country but also to secure safeguard for the religious education. Not only the system of old Madrasa Aliyah was revived but something new was also added to improve the condition of Bengali Muslims in the religious matters.

(MADARSA AHMADIA ARRAH)
1890

The religious condition of Muslims was gradually deteriorating after the mutiny of 1857 - Many customs and practices and superstition were being included as part of religion and different type of wrong conception about Islam were incorporated in Islam. It was to counter these tendencies that the Ulama established Madrasa in different part of the country, and launched the movement for their establishment. As a result of this movement Madrasa were established in the remotest corners of India - the aim of these Madrasa was to teach Fiqah, Hadith, Quran, one such movement was launched by Sir Nazir Hasan Dehlavi and his people which is known as "Ahle Hadith movement. The greatest benefit of this movement was that the decay of Islamic ideology was checked. In this way there followed the launching of new movements. Among the people of Molvi Nazir Hasan, Molvi Ibrahim Arvi was the most eminent¹.

The establishment of Madrasa Ahmadiya, Moulana Ibrahim Sb. established Madrasa Ahmadiya in Arrah in 1890, and founded an association of teachers and Arabic Madrasa with board and lodging. This Madrasa held discussion and seminars, which held its annual meetings in Arrah - This Madrasa imparted instruction in English also. Its first meeting

1. Moinuddin - Shibli Moulana - Hayat-e-Shibli, p. 308

out side Arrah was held, in Darbhanga in 1886.

Some of the eminent teachers were:-

1. Maulana Hafiz Abdullah Sahib Ghazipuri,
2. Maulana Abdus Salam Mubarakpuri,
3. Maulana Abdur Rahman Mubarakpuri,
4. Maulana Abul Baker
5. Mohd. Shih Jaunpuri,

Maulana Ibrahim the founder of this Madrase (Ahmadia) died in 1904, while on way to Mecca for pilgrimage.

Madrasa Imdadia - Darbhanga
(1893)

Madrasa Imdadia was established towards the end of 19th century when the religious condition of the Muslims was growing worse day by day. Maulana Munauwer Ali, who was an important disciple of Haji Imdadullah (who migrated to Mecca), established this institution at Darbhanga. This idea came into his mind and he wanted to develop this institution. To build up this institution, the contributions were made by other Ulama.

This institution was established in an old village of Darbhanga district known as Rasoolpur Nistah in Bihar. On 14th Shawwal 1311, Hijra- 21 April 1893. When the people noticed its rapid growth and development in such a small village the Madrasa was shifted to Darbhanga city. This institution is still on the path of some progress fulfilling the religious and common needs of Muslims. This institution produced many scholars among them Maulana Syed Sulaiman Na'vi is very prominent. He sought basic education was there in the Madrasa.

Presidentship :

When the institution showed its remarkable achievements, the people felt the need of some responsible person, who could be helpful the welfare of community. First caretaker and President of Madrasa Imdadia was Molvi Hashmat Ali, who was deputy collector of Darbhanga district. In his time he shouldered the responsibility of the Madrasa and helped a lot in its progress. Later on he had to leave Darbhanga, because of being promoted as a Collector. Then he shifted from Darbhanga towards the end of 19th century. The establishment of this Madrasa was on the path of development, though other religious institutions were established in different places in the country. These institutions reflected a model for the Muslims of the country. The establishment of these institutions was a bold step for the teaching of Quran and the Hadith. On which Muslim faith and creed is based. In this period under the influence of the Darul Uloom Nadwatul Ulema, Maulana Munauwer Ali, a disciple of Haji Imdadullah tried to renovate this institution at Darbhanga on the pattern of the Nadwatul Ulema.

of
 some/relative of Sayyid Sulaiman lived in Darbhanga town. This person was a staunch supporter of this institution. In this way after staying for one year in Phulwari Sheriff Sayyid Saheb was sent to Madrasa Imdadia by his father. He continued reading the following two books, named, Hidayah and Sharah Tahzeeb by Maulana Fida Husain, which were being taught in Phulwari Sheriff Madrasa. An Anjuman established for the speech and debate of students in the Madrasa. In it he (Sayyid Sulaiman) used to give speeches and used to write articles. This Anjuman was quite a new thing for Arabic institution. He read out an article on "female education" which was appreciated by all. This article was published in a reputed newspaper named "Al-Panj" in Patna.¹

Maulana Sayyid Sulaiman Nadwi, in his article entitled "by whom I was influenced", said Maulana Munauwer Ali wrote an article which I read. He had given a description of Madrasa Imdadia² from which

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1. Hayat-e-Sulaiman by Moinuddin Shah, p.8
 2. Marif Number, Vol. 66

I was influenced. From there it is also learnt that the Madrasa Imdadia was established on the pattern of Deoband. Hearing that he had gone there This is the place where for the first time I came across the Anjuman and heard speeches of the students. And the next week I delivered a lecture on the "Importance of time". My lecture was appreciated by all.³

Aim and objective of Madrasa Imdadia :

This Madrasa was established on the pattern of Deoband to include "Darse Nazamia". Its main object was to propagate Islam in the right manner through this Madrasa all over India. There are many institutions which are functioning in the style of Darul Uloom Deoband and Mazahir-e-uloom as a "Darse Nazamia" Madrasa. But it has a direct educational link with Darul Uloom Deoband. These institutions have played the most important role in upliftment of the Muslims and growth of religious teaching. Among such two institutions which are worthy to be noted are "Madrasa Shahi of Moradabad" and Madrasa Imdadia at Darbhanga (in north India).

The style of teaching of these two is "Darse-Nazamia". The main aim of establishment of Imdadia Madrasa is to benefit the Muslims of Bihar particularly Maulana Munuwer Ali, founder of Madrasa Imdia, was a dynamic personality and he got a prestigious place in the Muslim society. His importance is clear from the following :-

He was the man behind the great Madrasa Imdia. Haji Imdadullah has his own importance over the cliff of the great men.

Darul-Uloom under
Madwatul Ulema - Lucknow
(1896)

The seeds of revolution were been sown in India in 1857. Indian people were determined to gain freedom of their own country. Muslim community in India particularly the Ulema (scholars) played a keyrole. The movement led by the Ulema and religious people had its impact. But failure of that movement brought some psychological and sociological effects among the Muslim community which caused some kind of inferiority

complex despair and hurt their feelings. These complex situations and crises gave birth to two kinds of movement under the leadership of different kinds of people. The first movement which was led by the Ulama was purely religious movement and the other movement emerged under the leadership of Sir Syed Ahmad Khan and his companion formed a new school of thought. The religious scholars (Ulama-e-deen) felt the pulse of Muslim community which led to establish the religious school. It has been the pressing need of that time to protect the religious institutions. The religious feelings of Muslims and preservation of Islamic culture and civilization was the need of the time and it was a acute problem. They thought that it was the only way out to ensure the Muslim people to revive their religious, social and cultural traditions. The establishment of this school was aimed at preparing scholars having sound knowledge of Shariyah, Fiqh (Jurisprudence) and Islamic learnings. Darul uloom Deoband enjoyed the central and basic status among these schools which were based on the educational movement and those who were founders of these movements were motivated by the fact that Muslim should be in close touch with the Islamic culture and civilization in order to keep themselves rigid for their Islamic civilization.

A number of schools were brought into being in various parts of the country which began teaching of Islamic theology.

The movement of establishing Nadwatul Ulema came into being in 1894 A.D. while the other schools were ^{also} being established. The main feature of this institution was to introduce reform and improvement among the scholars (Ulema) and not among the common people. There were some broad minded Ulema having deep love for scholarship who closely examined the weakness and flaws of their organization. They felt need of change and reform in the old pattern of education to do away with the demerits and setback. So, the scholars constituted a council, comprising the scholars of different opinion, in 1898 A.D., patronised by Maulana Mohd. Ali Munggyri. The said council was named Nadwa. The meeting was held in Mairasa Faiz-e-am, Kanpur. The two important aims of this council are as under :

- (a) To settle the disputes and differences.
- (b) Reform in the educational procedure of existing system.

On 17 Shawwal 1311 of Hijra at night after Magrib prayer the constitution was approved in presence of ^{renowned} scholar (Ulema). Four proposals met the approval in this meeting (Resolution):

- (1) The present educational procedure is to introduce reforms.
- (2) The Principal/^{of} Islamic madrasa should participate in early meeting of Madwa.
- (3) Those Islamic madrasa which are scattered in the large number in various parts of the country should come under a chain. Two or three of eminent Islamic schools of India should be elevated having central positions and the rest of the Islamic schools should be affiliated, pertaining them as ^{branches} or subordinate to the central one.
- (4) It was in connection with financial co-operation and development of Madrasa Faize Aam. These proposals had been made before 84 years in connection with the educational reform. The proposal of education procedure met the approval with massive mandate.

In the light of that proposal a pannel comprising twelve scholars (ulema) came into being who were assigned the task to make the recommendation after consideration over the present educational procedure and the system of education. The following are the

members of above pannels. Maulana Lutfullah, an eminent scholars, Maulana Abdul Haque Haqqani, Maulana Ahmad Raza Khan, Syed Zahoorul Islam, Maulana Ibrahim Shah, Mohd. Musain Shah Md. Sulaiman, Maulana Shibli Naumani, Maulana Md. Ali Hingiri (Nazim), Maulana Abdul Mughni, Mohd. Hussain Batalwi, Abdullah Ansari.

The main reasons of the decline of the Muslim was deviation from the religion and having no real and appropriate religious education. These two elements considered as a major set back on the part of Muslims. To remedy of the two above mentioned diseases was to accelerate the work of the welfare of Muslim community. The members and the sympathisers to their own initiatives wanted to achieve the ends. After its first general session they made their access to Delhi, Bombay, Hyderabad in order to publicise and propagate and have to acampaign for the establishment of Nadwa. A section having modern thoughts welcomed and extended their support. Mohammadon educational conference held in Aligarh in 1898 A.D. approved unanimously, and Nawab Muhsinul Mulk and Syed Mahmood supported it vehemently. The said resolution was printed and published by Sir Syed Ahmad, in a large number, ^{it} was circulated among the Muslims of the country. This conference concluded that meeting of "Nadwa" held at Kanpur in the presence

of many scholars (Ulema) and respectful personalities proved worthy to draw the attention of the Muslims. To achieve its end as reformation of education and settlement of dispute were extended to the whole community. It deserved cooperation and helps of every kind from all sections of Muslims. For it was established for the welfare of Muslims in general comprising the whole world and as well as eternal life hereafter. It was advantageous for the Muslim affairs whether it is religious one or any other affairs related to the religion.

Settlement of differences :

It was one of the greatest matter and most important one. Those who are aware of previous disputes they are well informed about such differences among the scholars (Ulema). Such petty differences had divided them into groups and they fought for those sake. At this point people were dagger drawn and it took the shape of fighting clash, conflict and some time this matter was referred to the court of law where it was settled by those who were known to be non-religious minded persons and some time happened to be against the Islamic ideology.

But after declaration of the aims and objects of Nadwatul Ulama, such kinds of aim and objects were hardly achieved in full. Some time voices were raised against Nadwatul Ulama and misstatement were issued which were quite contrary and illogical and unreasonable to the very aim and some time religious objections were raised to subdue the voice of reformation. Unity among the Ulama was one of the essential feature to bring reform among Muslims. The efforts made by Nadwa in respect of unity of thought and settlement of difference are praiseworthy and adaptable as well as it should be regarded as noble service to the Muslims.

Reforming in Educational Procedure :

This was also one of the most important step and the effort of Nadwa ans is still being continued. The establishment of Nadwa is itself a concrete proof of progress and practically it is a clear evidence for the achievement of the object. The concept of establishing of Nadwa was not in the initial stage, but the main is ue before the committee was to bring reforms in the academic procedure as coinciding with the need and times. The main aim of bringing reforms

in the educational procedure was aimed at preparing the scholars as required for the Muslim community. But most of the scholars of that stage were not in agreement with this, when these proposals took the practical shape that Nadwa itself should establish a Darul Uloom on the modern pattern in Benarassilly. But later on in 1898 in the fifth annual meeting of Nadwa, the decision took place that the lowest classes of Darul Uloom should be opened in 'Lucknow'. A house was purchased for Rs. 9200/- and the classes started and English language as a second language was made as a compulsory subject. As a consequence of this conclusive decision a place was later acquired outside the city. It was very lovely and suitable place located close by the river. The movement of Nadwa which was welcomed by the all sections of the people as well as by people of different thought and belief who extended their support and made their mighty effort in this regard is unique and has no paralleled in Indian history. The following ^{is the} version of Maulana Md. Ali Mungyri as review of the second meeting of Nadwatul Ulema held in Lucknow. "I highly thank to Almighty God at the occasion of the completion of one year in the life of Nadwatul Ulema, and it is subject of discussion in every city of India within

shortest period. Every wise man is having a new outlook in future. The assignment given to Nadwa is essential one and most useful to the nation and ultimately it attracts the people to itself.

Second annual meetings:

Second annual meeting was held at Lucknow for which the credit goes to the Nadwatul Ulema came into being in the city, for which it might be proud of to have a grand institution like Nadwatul Ulema. The convenor of this meeting was "Munshi Ahtar Ali Kakorwi", a lawyer of Lucknow, legal advisor of Oudh. A letter of Munshi Ahtar ali Kakorwi was issued by Nadwatul Ulema on 23 January 1895. The following are the contents of the said letter :

"My desires are that I should be given the chance to serve the meeting of Nadwa and myself will arrange the lodging and feeding of guests, which will be the peace and pride for me. I will be highly thankful to you and my friends for their cooperation and helps. I hope to get the positive response in this regard."

His request was responded favourably and the meeting was held on 16, 17, 18, "Shawwal" 1312 of Hijra 12, 13, 14 April 1895 in Baradari Qaiser Bagh (Lucknow).

The first agenda of the meeting was the report of the previous year presented by Maulana Shibli Naumani on behalf of Maulana Md. Ali Mungeri, Nazim Nadwatul Ulama. The entire survey of the previous year was presented in the said report. It was disclosed regarding the reform in the educational procedure that it was totally new assignment and it required careful consideration and elaborate discussion on matters relating with the subjects. As it required a long time, therefore, it was not completed and had not attended complete success. Few scholars have pointed out of its merit and demerits. Few of the these have proposed some amendments, and few scholars have recommended some books. This movement led to the reforming educational procedure and major section of Ulama supported it.

The silent feature of this institution was aimed at bringing unity among the scholars which was taking in that particular section. Some section of scholars (Ulama) were totally deprived on a concrete theme having no influence among the people which was considered to be a great demerit on their part. Nadwatul Ulama brought them together and encouraged them with the new soul and spirit to bring them at on platform. All of them met with each other and affirmed to extend their cooperation and promised to give their unanimous opinion at any matter related to the subject.

They were inclined to bring up a group of scholars having the knowledge of theology.

Aim :

The principal aim of this insitution was to settle the differences among themself and those muslims having different faith who were divided in their opinion and religious belives. Their unity and ^{mutual} cooperation was one of the basic problem to solve. This institution was aimed at preparing the scholars (Ulcma) having the complete information and knowledge of the traditional well modern thoughts prevailing in the universe. To have a command over complicate situations and way out to a solution. The educational procedure of Arabic language which was going on at the old past in was not fit for the present age, which was impressing need of the time and to have change in these systems. To make the effort for the prosperity and progress of Arabic language as well as Islamic studies which was going towards the downfall and particularly for the teachers to be appointed to teach the Arabic subject. As need of a library, one of the essential part of any academic insitution furnished with the required books was put on the top priority.

It was also proposed to have arrangement of some scholarship for students.

It was decided the movement of religious practice be launched in country and abroad, as well. The orator and preacher man be sent to the various places to highlight the Islamic thought and also should make their mighty effort towards religious, cultural discipline and civilization. In the foreign country orators to be sent in order to convey the Islamic mission were it had not reached and all the expenses to bear by Nadwa, and scholars (Ulema) to be consulted to seek their opinion in most of the affairs. And an independent department to be created for the same, that department should become a guide to solve the problems of Muslim religious affairs. Allama Shibli Numani, addressed the meeting and highlighted the aim of Madwatul Ulema, Later a few people of importance made proposals to keep Darul Uloom perfectly independent from the body of Madwatul Ulema. But it was decided by a majority support of voting to keep Darul Uloom under Madwatul Ulema. A few people opposed clearly thought the proposal and it was on the way of progress. Those among the opponents were, Maulana Ahmad Raza Bareilvi, Maulana Abdul Qadir Badauni, Maulana Nazim Ahmad, they objected

that Nadwatul Ulema is comprised of the section of different opinions, also it is represented by the section of Wahabi and Nechri and everyone of them are having their own influence. These differences appeared in the column of Newspapers and Magazines. When the opposition and objection attained the zenith point during these period the fourth meeting held in Meerut, presided over by Maulana Lutfullah of Aligarh. This conference was a marvellous one and it was proposed to establish a Darul Uloom in Delhi, but it was opposed and not practiced as it had no massive support. The fifth meeting was held at Kanpur and sixth in Shahjahanpur respectively. The seventh meeting was held in Patna as participated by people belonging to all school of thoughts. The credit of uniting goes to conference which did away many misunderstandings.

Magazine :

It was decided to bring a journal which may translate the ideas of this body. The Magazine "Al-Nadwah" as brought as an interpreter of Nadwatul Ulema movement. Maulana Syed Sulaiman Nadwai commented as under .

"Among the main features of Nadwa is that it

brought revolution in the thought of scholars (Ulema) Though they were having apathy towards the Magazine but when it came under their study they were compelled and inspired to study it deeply. It has opened a new chapter for Ulema to make the discussion as well as it led them to the new style and new ambition among themselves. It prepared them afresh to the study of Islam, and its sceneris in the modern sphere.

Educational Syllabi :

The three kinds of sylabi was approved with unanimous support in higher class. These were the suggestions of books in everycourses.

1. All problems should be dealt in clear manner.
2. Every problem should be touched with proof
3. Those books which are complecated and difficult

to understand would be made easy for students to go through Books of Tafseer which have discussions and arguments in respect of "Quranic Ajaaz" will be included in course of study. More emphasis will be laid on literature and Islamic History will also be given a prominent position and priority. The geography of Islamic country's also would also be taught. In the beginning stage of Islam Quran Hadith and Jurisprudence were included in the study, but as the new education came up into being the above mentioned subjects were also included. When new educational system emerged a

section of Muslims welcomed it . Therefore it became necessary to include them but due to the temperament of pure Islamic subject.

An Important event :

One of the founders of Nadwa Maulana Md. Ali Mungyri who ^{loved} / Nadwa extremely. He resigned from the Nazamat of Nadwatul due o internal differences. It was a period of great disturbance and disaster for Nadwatul Ulema which was controlled by Maulana Masihuzzaman during his p riod of Nazamat.

NOTE : Maulana Abdul Hassan Ali Nadwi in his book "The life of Adbul Hai" wrote regarding this movement and highlighted the reason for the establishment of Nadwatul Ulema.

(1) The establishing of this institution was quite different from to Aligarh Movement. Aligarh movement was based on modern education and it was based on pure religious educational movement.

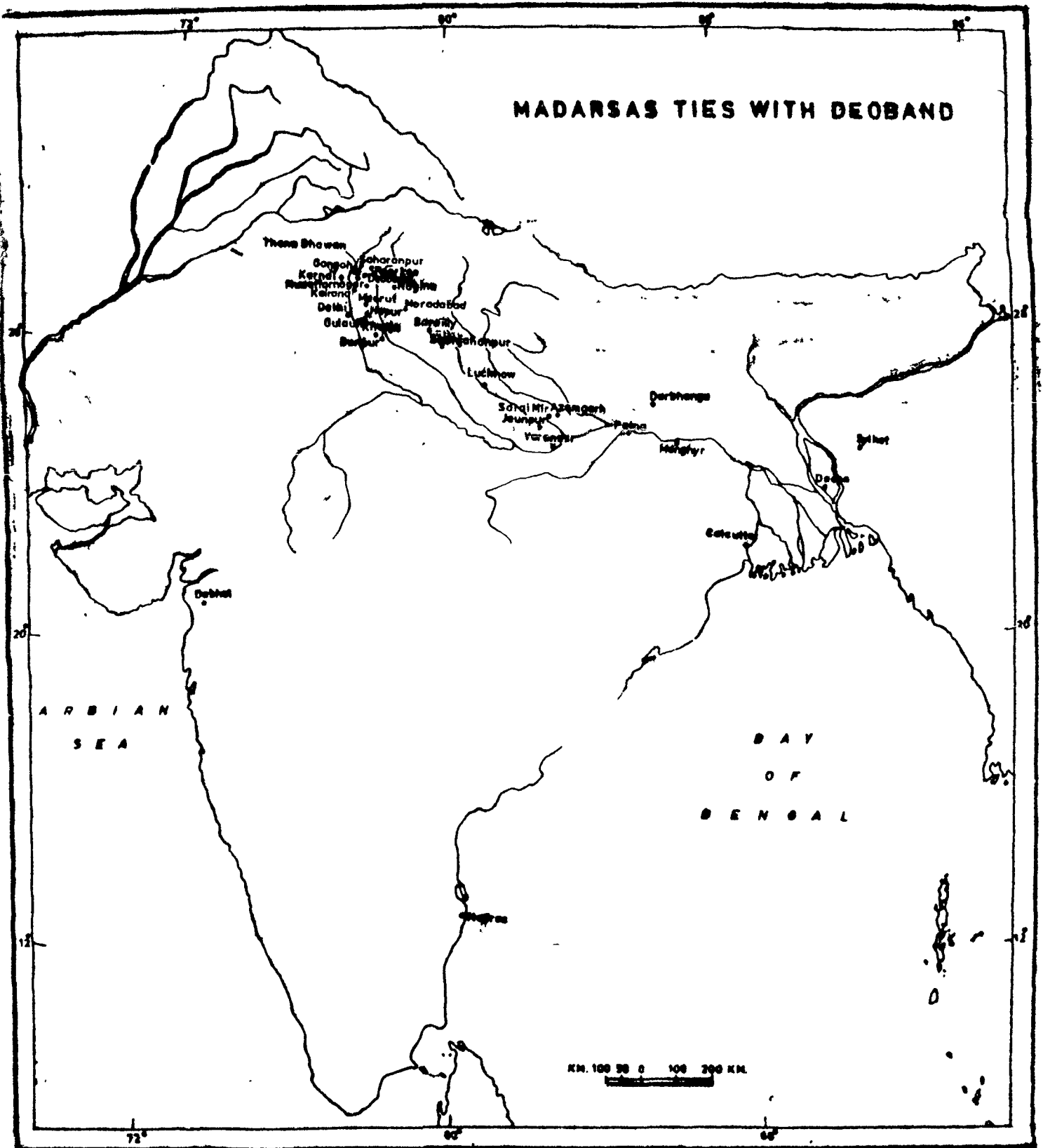
(2) In this movement the section of scholars , (Ulema) were inclined towards the Islamic Shariyah, and they were known as interpreters of Islam.

(3) Besides difference from this movement it had some internal differences related to the religious and Juristic view of Ulema.

(4) This body has nothing to do with political and conomic situation but it is purely academic one.

(5) Initially movement of Nadwatul Ulema came into being with the reform and development of syllabus in traditional way of teaching.

MADARSAS TIES WITH DEOBAND



CHAPTER - V

EMERGENCE OF IMARAT-E-SHARIAH AT PATNA

The implimentation of Islamic Sharish pertaining to the Muslims of India had changed after the European dominance in the country. It was an important issue for the sensitive scholars therefore they were keen to its establishment and paid their attention to cope with the situation arising after British rule. Even due to some other factors it was a pressing need of the time to establish a Sharai institution. So, a Sharai organization was established at "Phulwari Shariff" in Patna. It was named a "Sharai organization." The founder of this Sharai organization was Maulana Mohd. Sajjad, born in 1299 Hijra.

In order to establish the said organization, he toured extensively all over State, as well as out of the State. He interviewed scholars, Ulema, and Muslim leaders at different places. During these meetings views were exchanged and opinions were sought. He explained the political situation and position of religion and different environments arising in the country after British rule. He highlighted the worsening situation in the country day by day. The christian missionaries were rampant in their activities.

Maulana Sajjad always thought that Islamic Shariah should be established to protect Muslim religious rights and personal law, as well as matters of divorce and marriage, which were occurring frequently. He devoted all his life in propagating that Muslim should be organized at a platform of Imarat-e-Shariah.¹ Establishment of Imarat-e-Shariah and its development highly obliged Maulana Sajjad Saheb and other eminent scholars. It played an important role in the history of political thought in India. After the English rule, the credit of establishment of such institution goes to the Maulana. He gave a practical shape to it with the help of other scholars.

1. Muhasin Sajjad, p. 125

Aims, Establishment and norms :

This kind of organization was aimed at bringing unity among Muslims and to organize their religious affairs, particularly 'Darul Ifta', 'Darul Qaza,' and 'Baitul Mal'. The main aim of establishing of Baitul Mal was to assist the poor as well as bringing sociological reform. Religious proceeding of some of the relating matters was also one of the important and activities. Zakar and alms taken from the public were deposited in Baitul Mal. Disputes arising among the Muslim communities were settled in the light of Islamic norms. And Darul Qaza (Shariat Court) was also set up in the major districts in Bihar. Thus under this establishment many Islamic deeds were performed.

Imarat-e-Shariah need and importance :

This question can be answered in the light of the history of 19th century. This country was under the rule of Muslims till the near past and all the religions were free to practice with liberty. Muslims were also enjoying the same conditions. In the revolution of 1857 Ulema (scholars) resited against the British rule, but their effort was in vain. On the other hand the British government established its power fully. The British people turned towards the Muslims particularly and left

no stone unturned to destroy the Muslim community and to their tradition. All the Islamic laws and religious organizations were destroyed and British people paid their attention towards christian missionary only. Moreover Muslims were killed in considerable number as they were regarded dissidents and revolution. The Islamic court which were founded for a considerable period were being destroyed. As it was accepted by W.W. Hunter. "Legislative council act was passed. According to that act the necessary post Qazi was abolished and Muslim were deprived and ousted from those posts which were necessary for the Muslim Personal Law and Islam. The judge of the Islamic government decided the civil and session cases as well as Islamic affairs."¹

In such situation Muslim leaders and scholars agreed to come together to face the difficulty and to review Islam. As revolution of 1857, had destroyed Islamic atmosphere or was nearly destroyed. In the formation of this organization the personal law was saved.

1. W.W. Hunter, Our Indian Muslims, p. 208

BIOGRAPHY OF MAULANA SAJJAD

The founder of Imarat-e-Shariyat, Maulana Sajjad, who born in 1299, Hijra, in the village of 'Panhasa' in the district of Patna. He got the primary education at his home. Later on 'joined various Madrasas to complete his education. At last he joined Darul Uloom Deoband but from there he soon came back and joined Madarsa "Subhania, at Allahabad", as a teacher. Later on he relinquished his post from Allahabad and came back to Bihar Sharif (Patna) and joined Madrasa Anwarul Uloom at Gaya. This Madrasa was reviewed and elevated to central position. There he went on doing his work as a teacher calmly and quietly. Being a scholar he had a religious mind and had political understanding as well as far-sightedness and prudence. The situation drew him towards the rendering of service to Muslim in religious and sociological fields. He was in a constant touch with, whatever was going on in the country. He was also one of the dominant figures in the freedom fighting movement. No Sharai organization existed in the country. Muslims were deviating from their courses and losing the religious view as a result of having no religious (Sharai) organization and many Muslims were being unfamiliar to religious affairs. First of all he announced the establishment of an "Anjuman Ulema-e-Bihar" in the annual meeting of Madarsa at Gaya, and highlighted the need of establishing a Sharai organization in the gathering

who had come to attend this meeting. Later on the members of "Anjuman Ulema-e-Bihar which comprise scholars and jurisprudence they visited the State districts and out-side the State also, and interviewed people and explained the need to form Sharai organizations. During this period the "Jamiatul Ulema-e-Hind" also came into being its centre was Delhi.

The model of Imarat-e-Shariah which was shaped by Maulana Sajjad and other prominent figures of Bihar as Shah Muhiuddin Qadri and Maulana Badruddin Saheb. The credit goes to them that they paved the ways to establish Sharai organization in other parts of the country. A huge gathering of Muslim of Bihar was held at the town of Darbhanga to consider and discuss the important department of Anjuman Ulema-e-Bihar.

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Maulana Azad was invited to preside over the meeting, but due to ill health, he could not go there. Then Maulana Muhiuddin Phalwarwi presided the meeting and the following unique proposals were passed:-

1. The Chief of Shariah for Bihar and Orissa was appointed as "Ameer-e-Shariah.
2. It was binding for all Muslims to obey the command.
3. All the Ulema and scholars will have Baiat and make peace among themselves.

After this programme a grand session was held in 1341 Hijra 1921 A.D. in Patna City under the presidentship of Maulana Abul Kalam Azad. After a long discussion Shah Badruddin was selected the first Chief of Imarat-e-Shariah and the founder Maulana Sajjad as his Deputy Chief of Imarat-e-Shariah under the same rule and regulation of Imarat-e-Shariah came into being at Phulwari Sharif in Patna.

After that different branches of Islamic judiciaries were established in the major districts of Bihar. The main aim of Imarat-e-Shariah was to keep the people aware of Shariat-e-Islamia to bring Islamic spirit among the Muslims. After declaration of Shah Abdul Aziz of Delhi about India being "Darul Harb". A separate Sharai Nizam became essential for which institution of Amarat was a necessity. The reason was that the Muslims rule was over in India and practice of appointing Islamic judges was abolished.. The Muslims of the country were in disorder and disarrayed life. Before 1857 A.D., Mujahedin and Ulama had made efforts to establish the Imarat. It was a period when Muslims were nominally in power and actual reign of government was in the hands of others. The imprudent and irreligious character of Muslims had destroyed the whole Muslims society. The growing dominance of European people and Sikh aggression helped European people to be firmly established on ruler of India. This situation made sensitive Muslims very much concerned. It was as the result of such events that Syed Ahmad Shaheed announced for Jihad in 1831 A.D. and he was

forced to fight a war against the Britisher and Sikhs. After Syed Ahmad Shaheed and Ismail Shaheed the lead was taken by Maulana Walayat Ali Sadiqpuri. An Islamic organization can not function without a chief therefore for this purpose an Imarat was established. Imarat-e-Shariah Bihar and Orissa was also in the light of that movement led by above mentioned personalities.

FUNCTIONS OF IMARAT-E-SHARIAH

Likewise Imarat-e-Shariah went on functioning in the fulfilled capacity which worked for Muslims in a form of a large organization. Maulana Badruddin was the first Chief of the Imarat. After his demise his eldest son was appointed as a second chief, and third chief was appointed after a long discussion and careful consideration. The third chief was Shah Qamaruddin. India got independence during his period and the country was divided. This division brought adverse effect over the Muslims of Bihar and communal riots occurred at various places which inflicted great loss and destruction to the Muslims.

The Imarat-e-Shariah had also suffered from the destruction and had to face many problems and difficulties. After the death of Shah Qamaruddin. Maulana Minatullah Rahmani took over as a fourth Chief of the Imarat. The Imarat-e-Shariah proved to be helpful in all fields of social life. When the load of the work increased it was

devided into following departments;

(a) Darul Qaza :

In "Darul Qaza" the issues of Muslim public and their disputes are settled in the light of the Shariah that is the holy Quran and Hadith, as directed by the laws of Islam.

They included disputes arising from marriage divorce, khula, bringing up of children, delivery, trusts, gifts, mosque and graveyard etc. These are decided by Darul Qaza. Muslims of Bihar and Orissa accept the decision of the Darul Qaza willingly. Till now, 9000 cases have been decided. Now-a-days its Qazi (judge) is Maulana "Mojahedul Islam Qasmi" who is working on this post since 1962 as one of the best judges.

(b) Darul Ifta :

It is from the very beginning that the problems arising out of the social activities among the different Muslim societies were put to the Mufti of Shariah and he according to the Quran and Sunnah passed his verdict. Keeping inview the need of the society the institution of Ifta was established under the Imarat Shariah. This Department (section) is very important for Muslim knowing the religious affairs. However in daily life, questions

arising satisfactorily answered in the light of Quran and Hadith. Till now this department has received three lakhs of letters pertaining to above mentioned matters which have been satisfactorily answered.

(c) Administration :

A secretariat is functioning to the supervision and to have control over the administrative section.

(d) Finance (Baitul Mal) :

This department receives the Zakats alms and gifts and spends them in the light of Islamic law. The annual report is presented at the end of year when the details of its functioning are presented.

(e) Religious Preaching (Shuba-e-Tabligh) :

It is a department through which a mass contract is maintained. Under this department places are visited to convey the messages of Islam. It is there by the unhealthy traditions which crept into the Muslim society are tried to be removed. They also emphasise prayer, alms, fast, Hajj, and stress on practising them regularly. At present this department has 22 preachers who are working in this field in various parts of the states.

(f) Publishing department :

This department publishes religious, social, reformatory books and Magazines. It is motivated to bringing reformation among Muslims. For non Muslim books are published in Hindi in order to introduce Islam to them.

(g) Education department :

This department provides the opportunity to the children to have free Islamic education in various parts of state. For this purpose different Madrasas are established, which look after the general and Islamic education of the Muslim masses.

C O N C L U S I O N

The period preceding the Mutiny of 1857 was marked by great ferment, political, social as well as religious. The country was rent a sunder by the Rajputs, Marhatas and Jats and the Nawabs. They were always fighting among themselves and the suzerainty of the Mughals was confined to the Red Fort. The Muslims were particularly in very bad shape because of ignorance of religion. The Ulema took upon themselves the responsibility of guiding them towards true religion and to abandon all practices and custom which they adopted from the Hindus. Shah Waliullah was one of the leading figures in this respect. He not only introduced social reforms and created political awareness among the Muslims and asked them to remove the shackles of slavery of the British. The Mutiny of 1857 gave them an opportunity to achieve their objectives. On the 10th of May in Meerut, the Indian soldiers revolted against the British.

They went to Delhi and killed British people and pulverised the govt. machinery. They declared Bahadur Shah as their ruler. In this many Hindu Rajas supported Bahadur Shah. The Mutiny spread to Western Uttar Pradesh. It was here that Ulema took active part in revolt particularly in Muzaffar Nagar District. They inflicted initial defeat on the British, but in the end they were over-powered by the superior striking power of the British.

The leading figures in this struggle were Maulana Shah Ismail son of Shah Waliullah who gave a Fatwa declaring India as "DARUL HARB" making it incumbent on every Indian Muslims to fight British and to drive them out of India. Other great figures who participated in the Mutiny and fought the British were Haji Imdadullah, Maulana Rashid Ahmad Gangohi, Maulana Qasim Nanautawi. After the end of the Mutiny the British got a firm hand and ruled over India ruthlessly and particularly made the Muslim the target of their attack. Thus the Muslims were completely annihilated. The Ulema did not loose heart. They organized the education system of the Muslim and established Madrasas for imparting religious education and for infusing the spirit of freedom in them.

Although the Mutiny of 1857 ended in a fiasco. It served as the death knell to the company rule and India was brought directly under the rule of the crown. Queen Victoria was declared the Queen Empress of India. She adopted conciliatory attitude toward the Indians and promised political reforms - and greater rights to the people. The whole history of the post Mutiny period shows conciliatory attitude of the British rulers. They introduced constitutional reforms in 1919 and in 1935, but the Indians were not satisfied by mere reforms. They wanted complete freedom which was granted in 1947.

This clearly showed that the Mutiny of 1857 and the role of Ulema in the freedom struggle bore fruit after continuous and joint struggle by Muslim and Hindus in the year 1947. Thus the path shown by the Ulema served as a guide to all later freedom fighters and their sacrifices were not invain.

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